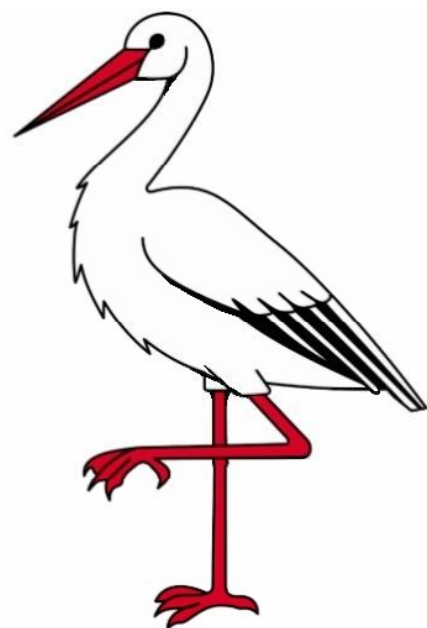
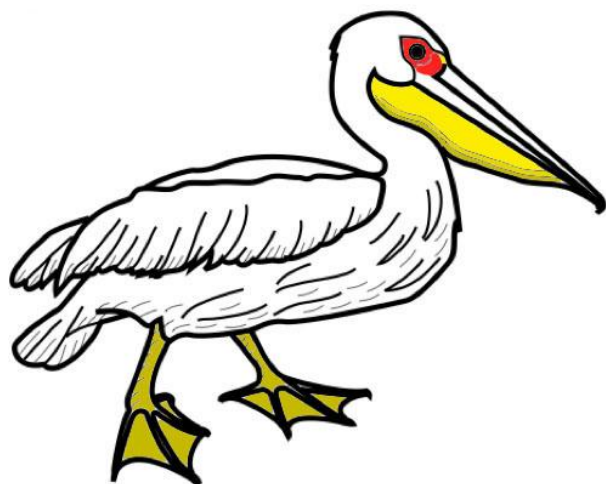


Basil Chulev

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**Pelasgi/Balasgi, Belasgians
(*Pelasgians/Pelasgi/Pelasti/Pelišti*) – the Archaic
Mythical Pelasgo/Stork-people from Macedonia**



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INTRODUCTION

All the Macedonians are familiar with the ancient folktale of 'Silyan the Stork' (Mkd.latin: *Silyan Štrkot*, Cyrillic: Силѧн Штркот). It is one of the longest (25 pages) and unique Macedonian folktales. It was recorded in the 19th century, in vicinity of Prilep, Central Macedonia, a territory inhabited by the most direct Macedonian descendents of the ancient Bryges and Paionians. The notion of Bryges appear as from Erodot (Lat. *Herodotus*), who noted that the *Bryges* lived originally in Macedonia, and when they moved to Asia Minor they were called '*Phryges*' (i.e. *Phrygians*).

Who was Silyan? The story goes: Silyan was banished to a faraway island and migrates from there like a stork to his homeland. He has a bottle of magic water around his neck that should turn him from a stork into a human, but the first time he breaks it... nevertheless, later he transforms successfully. Silyan's parents are called 'Božin' and 'Božinitsa' (God's and Goddess's), and so on...

A proposed ancient etymology links '*Pelasgo/Belasgo*' to '*pelargo/belargo*' – stork¹, and postulates that the *Pelasgians* were actually the 'stork-people'. In the Macedonian languages '*Pelasgian*' also flexes between Macedonic "*Pelikan*" (i.e. *Pelican*) and "*Velikan*" - '*the great*' in plain Macedonian², and due to the convergence of V to B and vice versa '*Pelasgian*' also interchanges into *Belasg(ian)* – white, pale³, same as the storks and pelicans. But, this ancient etymology also suggests the "*Storks*" as the metaphor for the "*Tall-ones*", alluding to the elongated constitution of the storks, which further also finds a reflection in the name "*Makednos*" – as firmly claimed by the Western politically delimited conventional linguists, and so dear to them "*Interpretatio Graeca*", – *Makedōn* and *Makednós* are morphologically derived from the Ancient Koine adjective "*makednós*" meaning 'tall, slim'. Even today modern word for 'stork' – "*Štrk*" in plain Macedonian descends from the verb "*Štrči/Strči*" – 'sprouts, protrudes, sticks out'⁴; as an adjective: "*Štrklest*" - 'tall, leggy'.



The same naming of the *Peliganes* as 'elders' is found in a testimony brought to us by the geographer Strabo.⁵ He explicitly mentions the *Peliganes* as 'elders', and their council as a

¹ Composite word, from Macedonic "*Bel* [pronounced *Beal*]" - 'white, and Latin "*argent*" - 'silvery white', related to "*greggio*" - 'gray'.

² <http://www.makedonski.info/search/velikan>

³ Bel, bela [bell] – 'white' in all Macedonic languages; Belarussia – "*White Russia*", Belgrad – "*White-city*", Belaya Reka – "*The White River*" (in the Bashkir Republic, eastern Russia), Biała Struga – "*White Stream*" (in Poland), "*Orobelos*" (ancient name of today "*Belasitsa*") – 'Mt.White', etc.

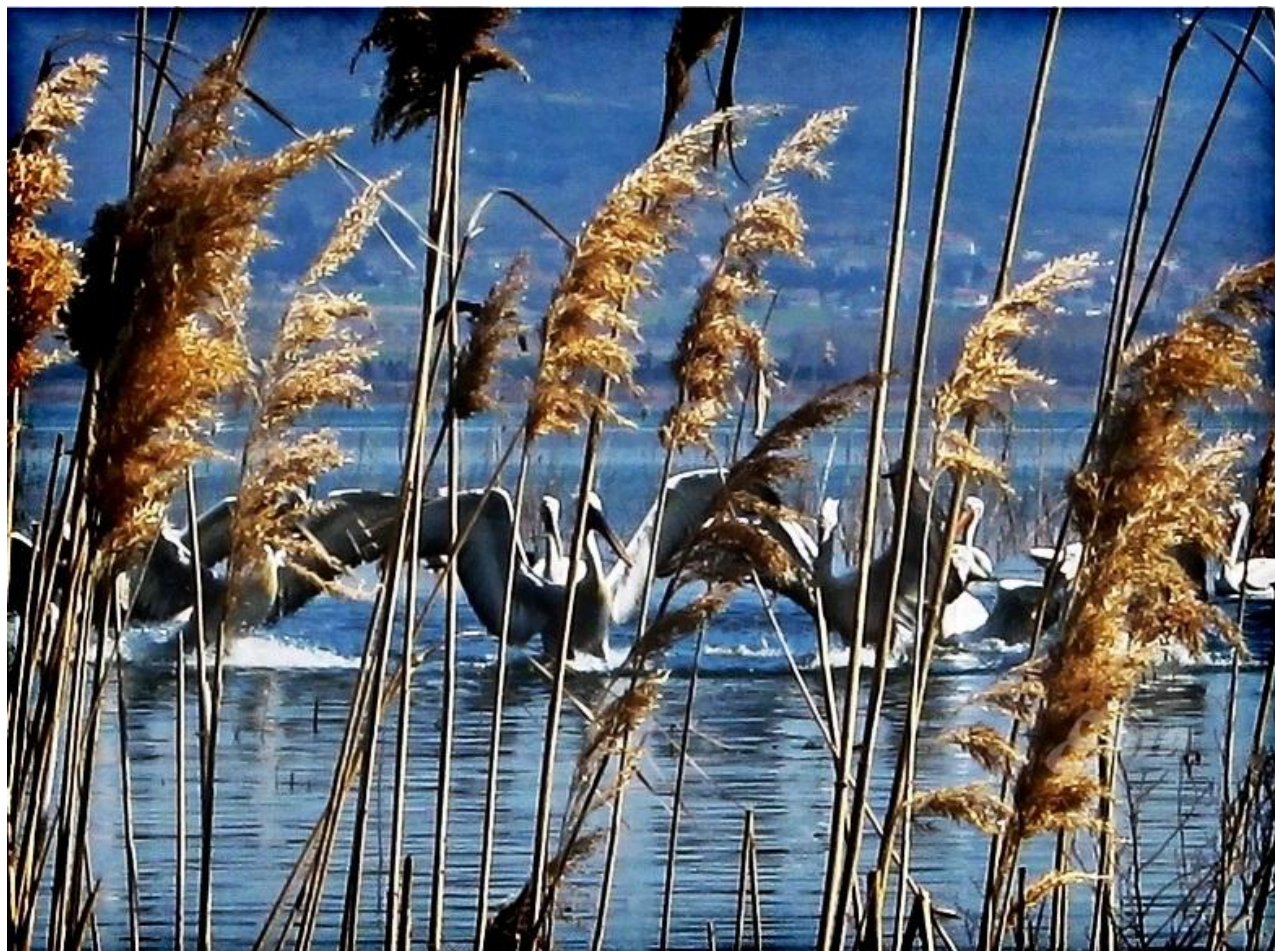
⁴ <http://www.makedonski.info/search/%D1%81%D1%82%D1%80%D1%87%D0%B8>

⁵ Historian and geographer (63BCE-23AD). His only extant work, *Geographica*, in 17 volumes, provides a detailed physical and historical geography of the ancient world during the reign of Augustus.

“(honorary) council of elders”, a testimony which is of crucial importance for the further understanding of the term *Pelasgians*:

*“Among the Thesprotians and the Molossians, old women are called Peliai and old men Pelioi, as is also the case among the Macedonians; at any rate, those people call their dignitaries Peligones (compare the gerontes among the Laconians and the Massaliotes). And this, it is said, is the origin of the myth about the pigeons in the Dodonaean oak tree.”*⁶

Aristophanes deals effectively with this etymology in his comedy *'The Birds'*. One of the laws of "the storks" in this satirical cloud-cuckoo-land (punning on the ancient belief that they were originally Pelasgians) is that grown-up storks must support their parents by migrating elsewhere and conducting the warfare. This ancient etymology based on interchangeability of the meanings links *Pelasgos* to *pelargo* ("stork") and postulates that the *Pelasgians* were migrants like storks, probably from north, where they nest, which by the way is the only plausible localization. However, on the basis of these examples from different ancient sources it is possible to sum out a clear-cut connection: *Pelioi* = *Peligones* = *Peliganes* = '*Velikanes*', i.e. 'elders' or 'the great ones'.



Above: Pelicans from the Lake Doyran, Macedonia

⁶ Strabo, Geogr. VII

Archaeology findings also confirmed beyond any doubt the particularity of the Pelasgian strata. Since the first diggings in the 19th century, and beginning of the 20th century, their specific pottery and other artifacts were all being grouped together as pre-Mycenaean. It was found that the ceramic pottery periods in Chalcidice agreed closely with those of Central Macedonia, with the important difference that the Middle Bronze period, which in Central Macedonia was characterized by incised ware with Cycladic affinities, was characterized in Chalcidice by Minyan, southern in character, but adapted to local Early Bronze forms as well.⁷ In the uppermost levels and mixed with the black-polished ware was late Early Bronze pottery (Macedonian) in fair quantity, another instance in which Late Neolithic and Early Bronze were found to overlap. This gave the idea for shaping, of the now confirmed, and uninterrupted relation between Epirus, Macedonia and Thessaly in the Late Neolithic. This is also the case for the Late Neolithic and Early Bronze confirmed relations of the Macedonian Peninsula as a whole with Asia Minor and Italy. The writers of the 'Atthis' relate that the "*Pelasgians were owing to their being wanderers, and roaming about like birds to whatever places they chanced to come, they were called Pelargi (Storks) by the people of Attica.*"



This overall pattern of migrating could be traced easily in the deeds of gods or demigod legendary Macedonic figures like Dionis, Irakle (Lat. *Hercules*), Kadmo, and Alexander III of Macedon, and their campaigns in faraway lands. Similar migrating connotation is to be found in the etymology of

⁷ "Prehistoric Macedonia. An archaeological reconnaissance of Greek Macedonia (West of the Struma) in the Neolithic, Bronze, and Early Iron Ages" by V. A. Heurtley.

the name of *Engelines* or *Enhelei*, namely "*Jagulari*"⁸ (i.e. "*Eelers*") - autochthonous Macedonian tribe that lived in the basin of the river Drim, from Struga to Boka Kotorska, spanning along the migration road of the eels from Lake Ohrid. The ruins of the cyclopean walls of their city Engelina at the shores of Lake Ohrid can be seen even today. The *Engelines/Enhelei*, under the leadership of mythological Kadmo (the Phoenician) and his consort Harmonia, migrated toward the Matia and Adriatic coast through warfare against their northwestern Gaul-Illyrian enemies, the enemy tribes of Taulanti, Ardiaei, Deuri from Dalmatia and Panonia.



All ancient writers concur in ascribing a Pelasgic origin to many of the most ancient tribes of Italy too, and there seems no reason to doubt that a large part of the population of the Apenninic Peninsula was really of Pelasgic race, that is to say, that it belonged to the same great nation or family which formed the original population of Peloponnesus, as well as that of Epirus and Macedonia, and of a part at least of Thrace and Asia Minor.

⁸ Macedonian: '*Jaguli*' [iagoullee] – eels. <http://www.makedonski.info/search/jaguli> The very term "*Angel(s)*" descended from their name and the Macedonic name for the eels; in Latin *Anguila*, i.e. *Yagula* in modern Macedonian, arrived from the fact that newborn eels are almost transparent, and they appear like little spirits in the water.

⁹ <https://www.jpost.com/Arab-Israeli-Conflict/Netanyahu-Archaeology-DNA-prove-Palestinians-not-native-to-Land-of-Israel-594872>

There's no definite clue of how far these Pelasgo-Proto-Macedonic tribes have reached with their migrations. However, it is evident from the wide diffusion of their remains and artifacts that the people who produced these megalithic works were ones who must have possessed in their time great political power around the basin of the eastern Mediterranean. Wave after wave they made their way into Europe and Asia Minor peninsula, and with time they multiplied and divided into numerous tribes. Pelasgians, Brygians/Phrygians and Macedonians, in turn were the dominant tribes, and after each one in turn came other tribes perhaps of different origins, who called by new



names those who preceded them. A new study of DNA recovered from an ancient Philistine site in the Israeli city of Ashkelon confirms what we already know from the Bible and other ancient sources – that the origin of the Philistines is in southern Europe.⁹ In Homer's 'Odyssey' we get a

⁹ <https://www.jpost.com/Arab-Israeli-Conflict/Netanyahu-Archaeology-DNA-prove-Palestinians-not-native-to-Land-of-Israel-594872>

very explicit account of Crete and its inhabitants: "...And all have not the same speech, but there is confusion of tongues: there dwell Achaeans and there too Cretans of Crete, high of heart, and Cydonians there and Dorians of waving plumes and – goodly Pelasgians."

Who were this people? The ancient authors give us abundant notices of a people who dwelt in Peloponnesus long before the Semitic Achaean/Danaan (lat. "*Greex*") conquest, and those who hold that in the statements of the ancients there is at least a solid kernel of historical truth will readily admit that a race of great power once reigned in the chief cities of Argolis and Laconia before the Semitic Achaean/Danaan invasion. There's no clue whatsoever that this 'Pelasgic' name of theirs was really an ethnonym either. According to Macedonic traditional etymology they were rather a 'higher class' or maybe some kind of Macedonian 'elite' than anything else. But that aspect of the story will be investigated further below in this study.

The earliest mention of the Pelasgians is in Homer (Iliad II. 681), who enumerates several Thessalian tribes as furnishing a contingent under the command of Achil (Lat. *Achilles*), and among them "*those who dwelt in Pelasgian Argos*". Homer also speaks of Epirus as a chief abode of the Pelasgoi; for Achilles addresses Ze(us) as "*Dodonai Pelasgike*" (i.e. '*Dodonan Pelasgoi*').¹⁰ And this agrees with Hesiod's description of Dodona as the "*seat of the Pelasgi*." So in the 'Supplices' of Aeschylus, the king declares himself to be ruler of the country through which the Axios and the Strymon flow, and also of the whole of the land of the Perrhaebi, near the Paionians, and the Dodonean mountains, as far as the (Ionian) sea. (Supplices 250, seq.). Erodos (Lat. *Herodotus*) tells us he found traces of the Pelasgians at Dodona, where he says they worshipped all the gods, without giving a name to any (II. 52).¹¹ Compare his mythic account of the two priestesses at Dodona, (II. 56) with Homer's description of the Selli.¹² However, their Macedonian Peninsula origin reemerges everywhere, again and again. We also hear of the Pelasgoi in Boeotia, where they dwelt for a time, after having, in conjunction with the Macedonians, driven out the Aones, Temmices, Leleges and Hyantes. Afterwards they were, in their turn, driven out by the former inhabitants, and took refuge at Athens under Mt. Hymettus, part of the city being called after their name. (Strab. ix. t p. 401.) The former name of the Strymon River (eastern part of Ancient Macedonia) was *Palaistinos* – 'the most ancient'. It might be the homeland of Pelasgians/Pelastians/Philistines; the Bible ascribed to the latter a Cretan origin while Homer described *Cretan Pelasgians*. If Linear A was found in Syria and Israel and Goliath had Mycenaean weapon then Pelasgians might be initially users of Macedonian-like Linear A language and then 'Mycenaeanized'. It appears, however, to be a fact established, that the Semitic '*Hellenes*' were not at all the first who occupied so-called "*Greece*". They were preceded by a number of autochthonous tribes, all apparently of Pelasgian origin. Thucydides (I. 3) explicitly speaks of the name "*Hellas*" being of comparatively recent date, and of the Pelasgic name being the most prevalent among the tribes of Macedonian Peninsula; but this does not account for the Pelasgoi being found in Asia (Homer Iliad X. 429), and for their having introduced Macedonic rites into Asia Minor. (Erodos III. 51.) But who and what the Pelasgians were, how and whence they appear around the Aegean, and by what gradations and influences they were ripened into Hittites, Brygians/Phrygians, Mycenaean and Macedonians, are questions to

¹⁰ Iliad XVI. 233.

¹¹ Established primordial tradition among the all ancient populations across the Macedonian Peninsula – the names of the gods were most forbidden secret. See "Ancient Macedonia – The Gods of Macedon".

¹² Iliad XVI. 233.

which no satisfactory answers have ever been given, but must still be discussed whatever the result of the investigation may be.

Pelasgians has produced the 'Mycenaean' remains found in the island of Crete as in the Mycenae itself. *"In the Peloponnesus (too) there lived a race antecedent to the Achaeans and Dorians, whom the ancients knew under the name Pelasgi. To venture to write about this race is enough to bring down on the writer grave suspicions that he is one of those who deal with Druids, and who see in the Great Pyramid the key to mystic systems of chronology and astrology. Accordingly, with a view to showing that a man may believe in the historical reality of the Pelasgi, and may with safety still be allowed to mix with his neighbors, let me say that I can quote the opinions of four historians, whose scepticism or sober mindedness no one has yet called in question."* (Niebuhr, Thirlwall, Grote and E. Curtius). Acusilaus (6th century BCE) included under the name of Pelasgia all Aegean as far as Larisa and Pharsalia, that Erodote states that whole southern Macedonian Peninsula was anciently called *Pelasgia*, and that he included under the common name of Pelasgians the Athenian, the Arcadians, the Ionians of Asia Minor, the Lemnians, the Lesbians, the Samothracians and the people of Imbros and Creston. Homer calls the Pelasgians the neighbors of the Cilicians in the Troad. Again, Ephorus (4th century BCE), quoted by Strabo, states too that Peloponnesus had been called *Pelasgia* in ancient times, a statement supported and confirmed by Aeschylus not only in the extant play of the 'Suppliants', in several passages (referring especially to Argolis), but also in the lost play of the 'Danaides', referred to by Strabo: *"Aeschylus states in his 'Suppliants' and 'Danaides' that their race (Pelasgian) is sprung from Argos that lies around Mycenae."* The still older testimony of Hesiod, quoted likewise by Strabo in the same passage, makes the Pelasgians Arcadian in origin. Strabo (XIII. p. 621) mentions a legend that the inhabitants of Mt. Phricion near Thermopylae made a descent upon the place where Cyme afterwards stood, and found it in the possession of Pelasgians, who had suffered from the Trojan War, but were nevertheless in possession of Larissa, which was about 70 stades from Cyme.

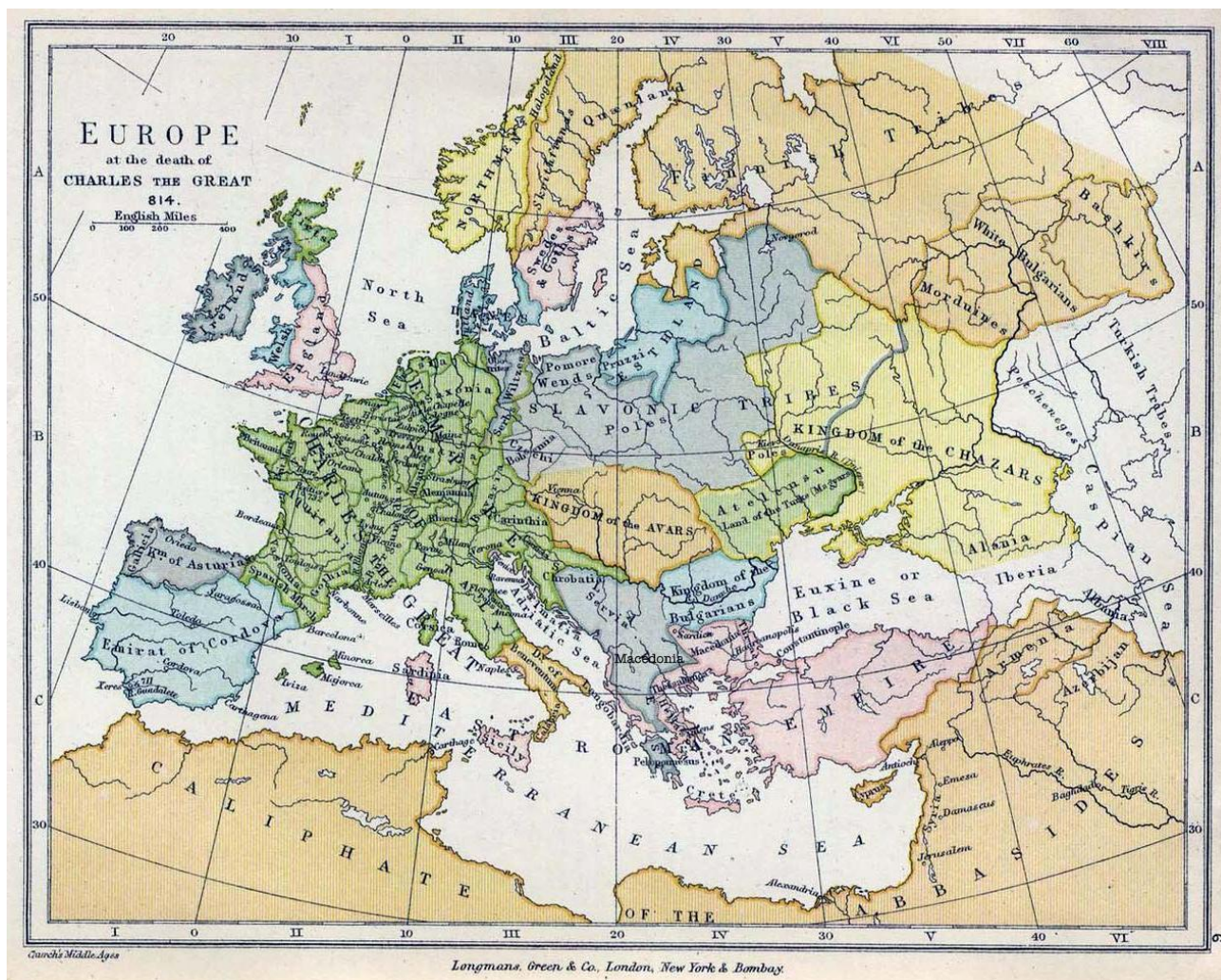
Strabo (VII. p. 321) further speaks of Pelasgians taking possession of part of the Peloponnese, along with other barbarous tribes, and (V. p. 221) says that Ephorus, on Hesiod's authority, traces the origin of the Pelasgoi to Lycaon, son of Pelasgus, and that he declares his own opinion to be that they were originally Arcadians, who chose a military life, and, by inducing many others to join them, spread the name far and wide, both among the Semitic "*Greeks*", and wherever they happened to come: *"The Arcadian divine or heroic pedigree,"* says Mr. Grote, *"it begins with Pelasgus, whom both Hesiod and Asiatic considered as an indigenous (and the 1st) man."*

Consequently, as distinct echo of all ancient history avers that these same peoples, whom we found in Crete, Epirus and Macedon, once occupied positions of primary importance in Peloponnesus too, and the conclusion is inescapable – they are the ones who produced the cyclopic Mycenaean remains of Peloponnesus too. The race who lived in royal splendor must certainly be preferred as claimants to that under whose domination Mycenae was only the dwelling-place of the owl and the bat, or at most the stall of shepherds or the fastness of revolted serfs.

Recent archaeological and genetic discoveries in the last decades enlightened us with more and more undeniable conclusions, and modern politically-biased conventional historiographers cannot deny them anymore. Thus, among the other things they write: *"Gaul/Celtic culture emerged in central Europe around modern Austria, Bavaria and Switzerland (ex-Macedonic Bohemia, Great Moravia, and Carantania). The earliest major Gaul/Celtic settlement, dating from 1200 BCE, was found in Hallstatt, Upper Austria. Proto-Celtic i.e. Gaul, (both exonyms) people arrived from the*

Balkans to Central Europe around 2500 BCE. Equipped with oxen, horses and superior bronze weapons, the Celts quickly conquered Western Europe, from Iberia to the British Isles." ¹³

Of this 'Gaul/Celtic' population we get some scanty accounts from the ancient writers, such as Caesar, Diodorus, Strabo, and Tacitus. Even this literary evidence has not escaped the suspicions of the sceptic. For instance, the 'Annals of Tacitus' have been regarded by some as the forgery of Poggio, the finder of the manuscript at Fulda. But even those who do not dispute the authenticity of the 'Annals' raise grave suspicions as regards the veracity of Tacitus in certain matters, just as Caesar's 'truthfulness' in respect to his invasions of Britain has been doubted by others. The attitude of "Greek" archaeologists in dealing with the Mycenaean age is not more rational.



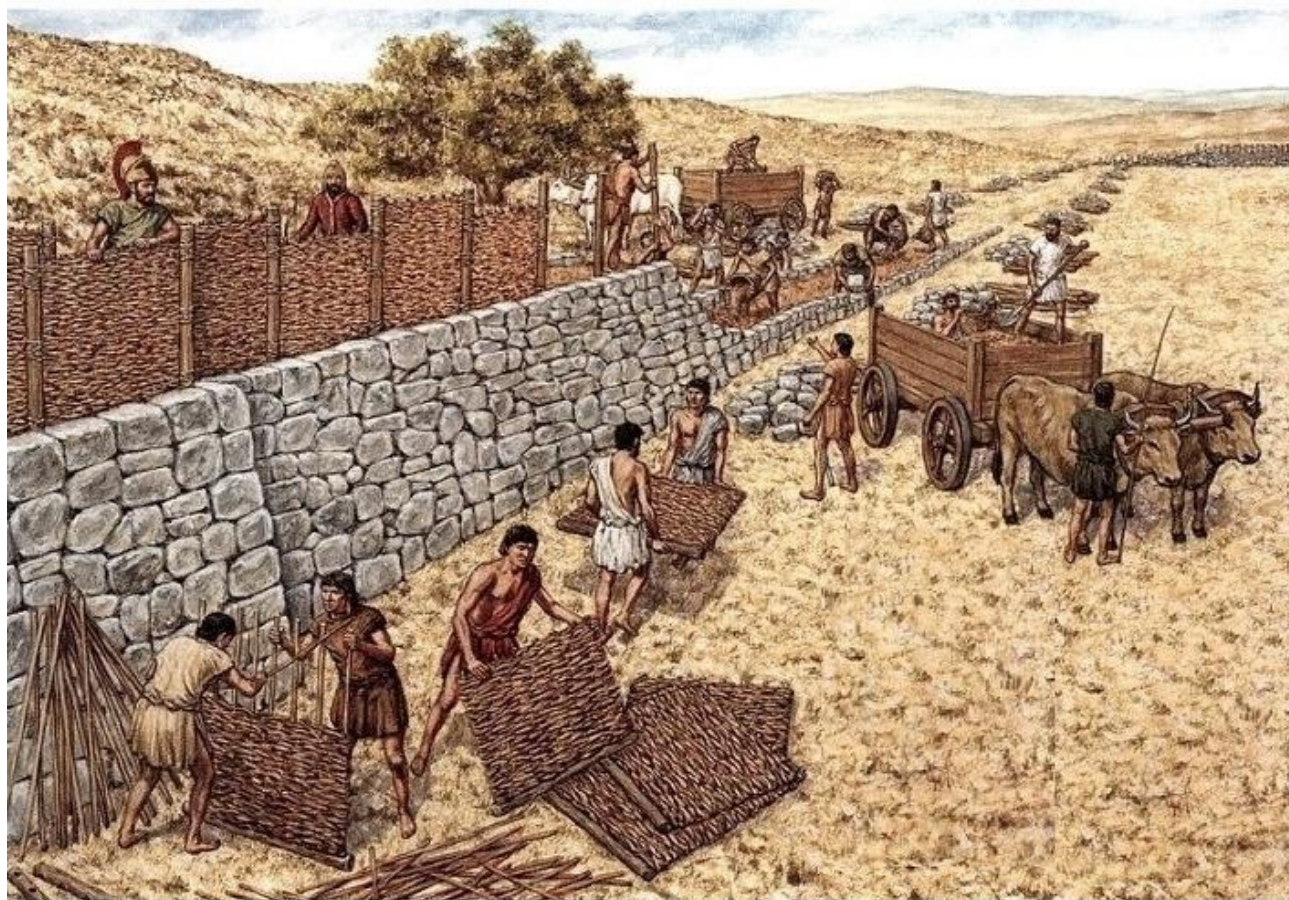
Above: a map that shows the factual ethnic composition of Europe in AD 814

Later modern countries, new religions, and 19th-20th centuries political nations, have all claimed what isn't theirs. While it is now accepted that the territory of Central Europe was "clearly dominated" in a political sense by "Germanic"-speaking groups, it has emerged that the population of this vast territory was far from being Tungrian (lat. *Germanic*). In the great era of nationalisms,

¹³ https://www.eupedia.com/europe/celtic_trivia.shtml

anywhere that threw up plausibly ancient Germanic remains was claimed as part of an ancient and greater Tungri (lat. *German*) homeland. However, analysis of river names and other toponyms show that they are not “*Germanic*” at all, but Macedonic, and there was once in northern Europe a large Macedonic population group with its own Aryan language, located between the Gaul and the so called “*Germani*”. They are still there, but disguised under these new, unrecognizable Latin labels and exonyms like “*Slavonic*”, “*Hellenic*”, etc.

Macedonian Peninsula was and still is that long lost cradle of the European civilization, with the river Vardar (Lat. *Bardarios*, *Axios*) to enrich its lowlands, the mountains, the lakes, great rivers (Danube, Sava) and seas to divide it from plundering hordes, and a climate admirably suited to race of the Barb-Aryan type. Insulated water-courses flowing through buttressed mountains and countries with boundless pasturage for bovines, horses, and sheep; or protected plateaus like that of Galičnik and Lazaropole – such have been the favored spots of Macedonian Peninsula, in point of environment, for the production of organized society and the arts of peace. They lived in houses and constructed stone buildings, of which the very first ones were unearthed in today Republic of Macedonia, ascending to the 7th millennium BCE. They domesticated the first flocks and herds, horses and goats, and wore clothes fashioned of skins and cloth made from wool, and they had the sword and the bow.



This Proto-Macedonic-Barb-Aryans (politically renamed into “*Proto-Indo-Europeans*” by the 19th century conventional historiography) migrated on a regular bases. The classical *Hallstatt culture*, and its successor the *La Tène culture*, originated from the Balkans and spread across the Alps to

most of Western and Central Europe between 600 and 400 BCE. People in those areas spoke a similar language, shared a same religion, similar traditions and beliefs, the same arts and techniques... However, whenever they migrated their links with their central Macedonian homeland and their closest kin in the east continued as before. Lets not forget the historic records and relations between the powerful Asia Minor Barb-Aryan empire of Hittites, that emerged in the 2nd millennium BCE, and its neighbors back across the Aegean, which never ceased. The Proto-Macedonic-Hittite king referred to his *Ahhiyawa* counterpart (now known as 'Mycenae' by the conventional modern historiography) as "brother" in the Piamaradu letters. And in the international hierarchy of kings these first-documented Eastern Mediterranean rulers received tribute from their Pelasgo-Proto-Macedonic brothers with lower positions. As confirmation to this avail is the historical testimony of the later close relations between the Iron Age oligarchs from the Pelasgian city of Larisa with their relatives, the kings of Macedon. Ancient sources brought to our knowledge this episode from the 4th century BCE, when they invoked an appeal to their old blood-related traditions. Macedonians responded promptly to honor this ages-old pact, and in the autumn of 358 BCE they entered in Thessaly on the request of their Pelasgic relatives and close kin from the city of Larisa, who asked urgent military assistance against the warlords of Fere.¹⁴



¹⁴ After helping them, during this short stay in Thessaly, king Filip II of Macedon also married Filina of Larisa, and with her he got the son Arhidei.

MACEDONIANS FROM PELLA AND PELASGIANS FROM MACEDONIA – ORIGIN OF THE PELASGIANS

The term '*Pelasgian*' (or *Pelasgoi*) was used in the classical sources to denote prehistoric peoples in Macedonian Peninsula, Aegean islands, Crete and beyond. *Pelasg(us)* in ancient mythology was considered (according to Asius) to be the very first man, the son of Mother Earth. “*Pelasgos, the son sometimes of Amon, sometimes of Poseidon, sometimes of Triops or Inachos or Lycaon or Palachthon, or of the earth itself,*”¹⁵ derived the name of the *Pelasgi*. Pindar (Carminia, Fragmenta Selecta, I, 240) tells: “*Bringing a beautiful gift, the earth made the first human being, the divine Pelasgus.*” He was the mythical eponymous ancestor of the first people too, *Pelasgians* or *Pelasgioti*, the ancestral prehistoric inhabitants of the Macedonian Peninsula. According to Fragment 76 of Hellanicus's *Phoronis*, from *Pelasgus* and his wife *Menippe* came a line of kings: *Phrastōr*, *Amyntōr*, *Teutamides* and *Nasas* (kings of Pelasgiotis in Thessaly). According to the national legend, they were Teucrian colonists from Troy. The *Caucons* of Paphlagonia stretching along the banks of the Parthenios, and between the *Maryandinians* and the sea, as a nation of Scythian origin. Now the *Caucons* were undoubtedly Pelasgians, as were the *Phrygians*, the *Carians*, and the *Leleges*, who, united by the ties of blood, flocked to the defence of Troy.¹⁶ In a much remoter age, the heroes of the traditional Argo were, it is said, confounded by night at Cyzicos, in Mysia, with the warlike Pelasgi, even then masters of the sea, and accustomed with their galleys to vex the coast and plunder the settled inhabitants.

Homer speaks also of *Paionians* from the river Axios (i.e. Vardar) fighting on the side of the Trojans, and he mentions the Paionian leader Pyraechmes (parentage unknown). Later on in the Iliad (book 21), Homer mentions a second leader, Asteropaeus, son of Pelagon. Which bring us to the conclusion that Pelagon (and Pelagonia, the plain and homonymous city) was Paionian/Pelasgian too. Macedonian tribes inhabited both sides of the Bosphorus as well; traces of Pelasgian settlements and Pelasgian names are likewise found on both sides.

They were in Ipeiros (Epirus) too, a land abounding with water brooks, with lovely mountains, and lovelier valleys, and at length settled, and erected themselves lasting habitations in the sacred neighborhood of Dodona, where the first oracle known to history flourished under the protection of the Pelasgian *Zeus*.¹⁷ In nearly every part of Macedonian Peninsula the footsteps of the Pelasgians are clearly discernible; at Crestona, on the Echidoros in Paionia; in Emathia, and Bottioea, Thracia, and looking at the language of the country, we find it at all times to have been identical with that of Macedon. Thamyris and Orpheus traversed the whole Macedonian Peninsula, and sang their wisdom to its inhabitants; while Olen coming from Lycia, a Pelasgian settlement, likewise brought his kindred songs to the same tolerant and hospitable land and its people.

They were those same Neolithic people who worshiped the Great Mother Goddess *Mō* (i.e. *Mom/Mother*), the Sun God *Dze* (or *Il/Ile*, hence the word *Illyrian* - worshipers of *El, Il* or *Ile, Ilij*), *Dionis* (i.e. *Serapis/Osiris/Amon-Ra*), *Silenos*, and other divinities, and who built the ancient sanctuaries at Aegeai, Delphi, Dion, Dodona, and Samothrace.

¹⁵ Pausanias VIII. 1. 6.

¹⁶ Strabo VIII. 3. p.127.

¹⁷ Again this is a theonym of later redaction, as the real names of gods in the archaic times were well hidden mystery.



Above: the stone throne remnants of the chthonic Great Mother Goddess in her sanctuary and astrological observatory on the hilltop of Kokino in Republic of Macedonia, 3rd millennium BCE

The first ever found mentioning of the Pelasgians is in the inscription of Ramses III's year 8 (1185 BCE), where they are noted as *Pelišti* (i.e. *Pelasti/Belasti*; transcribed erroneously even as "*Philistines*" by modern historiography). Their homeland was the Gimbutas "Old Europe" and they were apparently a north Aegean people, scattered around by the migrations of the Bronze Age and preserving a common, Macedonic language. Their name was used by scholars to describe all the original prehistoric inhabitants of the Aegean area, term that sometimes included the Tyrhenians (i.e. *Etruscans*), Hyperboreians, etc. The Pelasgi were mentioned as a specific people by several ancient authors, including Homer, Erodos (lat. *Herodotus*), and Tukidid (lat. *Thucydides*). The name of the Pelasgians, like that of the Egyprians or Persians, was a general appellation applied to the whole race, while the several tribes bore separate denominations, as the *Chaones*, the *Dryopes*, the *Leleges*, the *Caucons*, the *Cranaans*, etc. Pelasgian tribe which first made its appearance, and became powerful in Ipeiros (Epirus), a country not to be separated from the Macedonian urheimat, was that of the *Chaones*, whose chief seat was Cheimera ('Himara'), at the foot of the Ceraunian (Horned) mountains. An obscure scholiast, indeed, denominates them *barbarians*; but as from the best authority we know them to have been Pelasgians, this shows not only the value of the term in the mouth of the later writers, but their direct lineage with Barb-Aryan Macedonians. Other tribes renowned of old in Ipeiros, all Pelasgian, were the Thesprotians, Molossians, Perrhaebians, and the Dolopians, the last rough mountaineers inhabiting both the eastern and western slopes of Mt. Pindus. Again, Molossians were known as the closest kin and fierce allies of the Aegead Macedonians, especially of the 4th century BCE Filip's kingdom.

Pelasgian tribes of Ipeiros, beginning to be straitened for living space, poured over the heights of Mt. Pindus into the valleys of Histiaeotis, and moved eastward along the foot of the Cambunian mountains, settling everywhere as they advanced. The tribe which took this direction bore the name of Perrhaebians, and left traces of their movements in the great Perrhaebian forest, stretching to the foot of Olympe, and in the name of the whole district extending from the Peneius to the northern limits of Thessaly.

In the poems of Homer they appear as Macedonic tribe - those who are stated to be *Pelasgians* in the Iliad are among the (Macedonic) allies of city of Ilion (Lat. *Troy*). Before recorded history, but during an active migration era of prehistoric Macedonia (circa 1000 BCE), a people came, from the central (Upper Macedonia) highlands of Macedonian Peninsula, and settled around the Aegean and Adriatic sea, and the rest of Mediterranean coast and its islands, Sicily, Lampedusa, etc. Great part of Epirus had in early times been inhabited by Pelasgians, the ancient buildings, institutions, and religious worship of the Epirotes, are also manifestly of Pelasgic origin. Macedonic *Brygians* (i.e. *Phrygians*) and *Thracians* were also bounded to the Pelasgians. They dwelt at the foot of the snowy Mt. Scardus, and Mt. Bermius, where the fabulous rose-gardens of king Midas were situated, while walking in which the wise Silenus was said to have been taken prisoner. The plains of *Emathia* (most ancient name of southern Paionia) too, the most beautiful district of the country, were occupied by the Pelasgians, who, according to Erodote, “under the reign of Deucalion inhabited the country of *Phthiotis* and possessed that region called *Istiaeotis*, at the foot of Mt. Ossa and Olympe; Pelasgians held also the *Macednum* on Mt. Pyndus, they also possessed *Crestonia* above Chalcidice, to which place they had come from *Thessaliotis*. The people of Attica, who descended from them must have unlearned their own Mother Tongue after they took the name of “*Grecians*”. For the language of *Crotonians* and of the *Placians* is the same.” (Erodote, I.32,33)

Erodote called them “*the eldest inhabitants of the world.*” He, who knows the Cult of Samothrace, attributes its foundation to the Pelasgian people, thus connecting the Dionisiac mysteries back to archaic times, and to a people who preceded the so called “*Greeks*”: “...*To do the statues of Hermes with the right member, the “Greeks”¹⁸ have not learned from the Egyptians, but from the Pelasgians; it was the Athenians to adopt this use, and the other from them. The Athenians, in fact, had already numbered when the Pelasgians came to live together in their new territory, and since then also the Pelasgians began to be considered “Greeks”. Anyone who is initiated into the mysteries of the Cabiri, that the inhabitants of Samothrace celebrate and that they have adopted from the*

¹⁸ Why parenthesis? Because of the fabricated ethnogenesis of the so-called “ancient Greeks” which is misleadingly based on the composition of the participants in the Trojan War (1180 BCE), such as the Dannans, Achaeans, Argaeads etc., who were mentioned by Homer in his “Iliad”. The politically biased modern historiography misrepresents them as “Greeks” or “*Hellenic people*”, but this is a blatant forgery – according to all the ancient sources “*Hellenes*” did not colonize the Peloponnesus until 80 years after the Trojan War.

The “Greeks” were (and still are) ignorant of their origin. They neither knew whence their ancestors had come nor when they had established themselves in “Greece”, nor what they had done there. To preserve the exact memory of things as they occur, there is need of some means of fixing them; but the “Greeks” did not know how to write; they did not employ writing until about the 8th century BCE. They had no way of calculating the number of years. Later they adopted the usage of counting the years according to the great feast which was celebrated every four years at Olympia; a period of four years was called an olympiad. But the 1st olympiad was placed in 776 BCE, and the chronology of the “Greeks” does not rise beyond this date.” – ‘History of Ancient Civilization’ (1912) by Charles Seignobos, Doctor of Letters of the University of Paris, p.102.

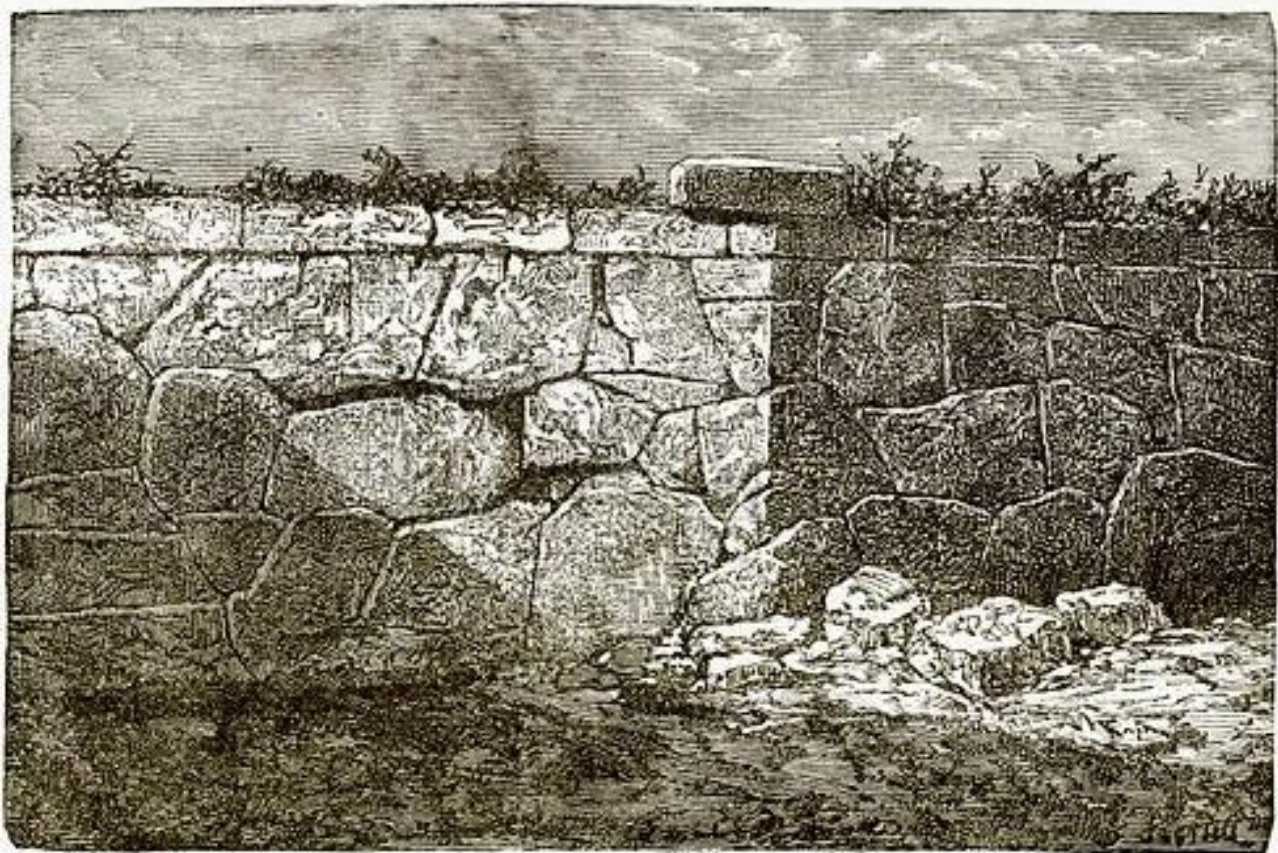
Pelasgians, he knows what I say. Those Pelasgians, who came to live with the Athenians, lived previously in Samothrace, and it is from them that the inhabitants have learned the mysteries of Samothrace. So the Athenians made the statues of Hermes with the member straight, of which they learned from the Pelasgians. The Pelasgians about it handed down a sacred story that is revealed during the Mysteries of Samothrace.” (Erodot, II.51)

Yet another passage by Erodot tells us that, long before, Athens have been inhabited by Pelasgians. According to his view, the Athenians of his own day were a Pelasgian race, which had been settled in Attica from the earliest times, and had undergone no change, except by successively receiving new names, and by developing/adopting a new language. “*The Athenians,*” he says, “*when the Pelasgians were in possession of the country now called “Hellas,” were Pelasgians, named ‘Cranai’; but under the reign of Cecrops they were called Cecropids; when Erechtheus succeeded to the kingdom, they changed this name for that of ‘Athenians’...*” As in Thessaly there were Pelasgians who were called *Perrhebian*s, and perhaps likewise *Dolopes*, and *Athamanes*, as in Epirus they were called *Selli*, *Chaones*, etc. Aeschylus, who, in one of his tragedies, introduces Pelasgus, king of Argos, claiming for the people named after him a vast territory, extending northward as far as the river Strumon.



To the Pelasgians have been assigned the masonry of cyclopean ancient ruins made of large and massive stones across the Macedonian Peninsula, Asia Minor, Chaldea, and as far as India. The oldest ruins of this civilization are several ancient citadels and the walls of Tirynth, the immense stones used in the construction of which puzzled the archaeologists. They were believed to be the

work of a race of giants, the ‘*Pelagos*’ or ‘*Cyclops*’, and the work was thence called “*Cyclopean*”. They are now legitimately ascribed to the Pelasgians, who are mythologically considered to be the first people of Macedonian Peninsula and wider eastern Mediterranean region. Thucydides and Aristophanes justifiably called the oldest constructions in the city of Athens, that cyclopean wall – the “*Pelargikon*”, “*Stork wall (or place)*”. They testify that the “*Pelargikon*” was built by Pelasgians, and by this he refers to the first line of walls ever built, at the western foot of the later complex, later known as the “*Acropolis*”. The *Parian Chronicle* also mentions that the Athenians expelled the Peisistratids from the “*Pelargikon teichos*”. Erodote (Lat. *Herodotus*) relates that before the expulsion of the Pelasgians from Attica by the Danaan immigrants, the land under Hymettus had been assigned to them as a dwelling-place, in reward for the wall that had once been built by them around the hill.



PELASGIC WALL AT DELPHI.¹

Said to have been built by the Pelasgians, there are some remains of this Cyclopean wall still evident in modern Athens. According to archaeological remains of the site, this Pelasgian wall is 6 meters thick. The storks themselves are there to remind us that the old name of the citadel was *Pelargikon*, and that *Pelargikon* meant 'Stork fort'; by an easy shift it became *Pelargikon*, and had henceforth an etymologically association with the Pelasgians. This shift may look suspicious, but in fact is true, for happily the dating analogy between the *Pelargic* walls and those of Mycenae is beyond dispute, and if the 'Mycenaeans' were Pelasgian, the walls are, after all, Pelasgic too. Thus *Pelargikon/Pelargikon* was a Pelasgian fortification without doubt, showing a constant tradition that Athens was inhabited by Pelasgians looong before the Danaan (“*Greex*” in Latin) invasion that

parted from the shores of Lybia 80 years after the Civil Trojan War¹⁹ (1194-1184 BCE).

Other numerous toponyms undoubtedly discover Macedonia as their homeland. These prehistoric names survived countless centuries, and arrived to our days: *Pella*, *Pelagonia*, *Paeonia*, *Pelister*; and also *Bellastica*, *Belazora*, *Bela Voda*, *Belitsa* - both of which resemble once again the *Pela/Bela* switch²⁰, as well as other regions of the Aegean (*Mt. Pelion*, *Peloponnese* - Pelasgian pontus²¹). And this appellation of many places managed to resist the passing of the millennia. Modern scholars however, maintain their status quo claim that like all other aspects of the "*Pelasgians*", their ethnonym (Pelasgoi) is of extremely "uncertain provenance and etymology".

But, in the later historiography the original meaning of the term 'Pelasgian' was altogether ignored, and was simply enlarged on all those new genealogic constructions that were added to the whole. Michel Sakellariou collects 15 different etymologies proposed for it by philologists and linguists during the last 200 years, though he admits that "*most ... are fanciful*". Strabo, in his book 9 (2.4) when he writes about the Thracian pretense, he clearly identifies this "*second world-largest race of the time*" with the Pelasgians. His claim firmly underlines that Pelasgians never ceased to exist nor were exterminated, but falling into transcriptional partitions had lost their common original name, and were called either by their ancient endonym names: *Hittites*, *Etruscans*, *Macedonians*, *Paionians*, or by other exonym names: "*Greex*", *Illyrians*, *Thracians*, *Tribalians*, etc.

Gilbert Murray summarizes the derivation from *pelas-gē* ("neighboring land"), current at his time: "*If Pelasgoi is connected with πέλας, 'near', the word would mean 'neighbor' and would denote the nearest strange people to the invading 'Greex'.*"

According to ancient sources in the 5th and in the 4th century BCE Pelasgians still lived in many regions of Macedonian Peninsula, on several islands, and spoke a language that "*Greex*" could not understand. In the epic poems of Homer (8th century BCE), they are mentioned as the inhabitants of several locations in Macedonian Peninsula including the ancient city of Dodona in eastern Epirus, southeastern Thrace, Argos, the Peloponnisos (Peloponnesus), and Crete. Erodote (Latinized *Herodotus*) explicitly tells us that Pelasgians were the autochthonous population long before the invasion of the "*Sea people*" or Danaans (erroneously called "*Greex*" by modern politically biased historiography) from Africa. And he also notes that Pelasgians were Barbarians and spoke a barbarous language or languages, thus were identifiably non-*Greek*. Traditionally they were thought of as peoples who pre-dated both the Mycenaeans and later Danaans throughout a large part of Macedonian Peninsula and Aegean. They were already identifiable by the time of the Trojan War, when several Pelasgian contingents fought in support of Ilion.

Thus, the only plausible identification of these first Indo-Europeans from the Macedonian Peninsula cannot be explained in no other way but as Pelasgo-Proto-Macedonic population. Their sculptured

¹⁹ 'Civil' because both the warring sides (Myceneans and Trojans) were Pelasgian by default, a known fact that is intentionally omitted as a fact by the modern politically-biased historiographers.

²⁰ *Voicing Assimilation*. The /b/ and /p/ are identical in pronunciation (both are bilabial stops), differing only in their Voice-parameter; /b/ is Voiced, while /p/ is Voiceless (describe/description). In Russian, for example, it's Regressive assimilation - the Voice parameter of the final consonant in a cluster becomes the parameter of the whole cluster. So the Russian preposition *в* (v), meaning 'in', is pronounced /f/ when its object starts with a voiceless consonant.

²¹ Origin: Latin, from *pons*, *pont* - bridge.

rock-tombs covered with inscriptions, wild and stirring music, and their frantic, extatic worship of Cybele (Macedonian *Kibela*, Hittite *Kubaba*, Roman *Cybele*, etc.) were all the traces they left behind them of a civilization that could not have been very advanced by today standards. But, their unearthed gold, cyclopean walls, and their culture of the wine, cannot but indulge us in calling them civilized. Macedonic-Hittites of Kartchemiš (their capital city) used just such metal work as Schliemann found in the ancient ruins at Hissarlik, confirming their cultural oneness. *“Hippochoia led the tribes of the spear-practised Pelasgians, who dwelt on the fertile soil of Larissa - these were led by Hippochois and Pylaeus, the offspring of Area, both sons of the Pelasgian Lethus, the son of Teutamus.”* – Here Schliemann underlines a considerable multitude of Pelasgians, because he speaks, not of 'a tribe', but 'of tribes,' and puts their seat in Larissa.²²



The Proto-Macedonic-Pelasgian civilization was contemporary with Mesopotamian, Babylonian, Egyptian, and Assyrian greatness, and probably even with the later years of Chaldaean greatness. Pelasgians, with Sidonians to aid them in artistic culture, were all-powerful in that region before the year 1500 BCE. They have reigned in Europe even before that date. It was the cradle of European civilization too, as we know it today, and the only Barb-Aryan culture that has confirmed and recognizable continuity in the last 4-5 millennia. But, the Proto-Macedonic-Pelasgians of the Asian Peninsula do not seem to be aware of their kinship with the Macedonians of the Macedonian Peninsula. By the time they come to meet in a hostile array under the walls of Troy. At all events, Homer does not reveal the fact of race identity, though there is no apparent difficulty in the

²² “Ilios” by dr. Henry Schliemann with maps, plans, and about 1800 illustrations; New York edition Harter & Brothers, Franklin square 1881, p.138.

Macedonians and Trojans understanding each-others. And the possession of a common language is, in fact, the basis of a nationality.

“They live,” says Erodot (Lat. Herodotus) of the Pelasgians of Lake Prespa, “upon the lake in dwellings contrived after this manner: planks fitted on lofty piles are placed in the middle of the lake, with a narrow entrance from the main land by a single bridge. These piles that support the planks all the citizens anciently placed there at the common charge; but afterward they established a law to the following effect: whenever a man marries, he sinks three piles, bringing wood from a mountain called Orbelos... They live in the following manner: every man has a hut on the planks, in which he dwells, with a trap-door closely fitted in the planks, and leading down to the lake. They tie the young children with a cord round the foot, fearing lest they should fall into the lake beneath. To their horses and beasts of burden they give fish for fodder, of which there is such abundance that, when a man has opened his trap-door, he lets down an empty basket by a cord into the lake, and after waiting a short time, draws it up full of fish. Of the fish there are two kinds, and they call them paprakes (pastrmki) and tillones (tsironi).” These Lake-Dwellers are perhaps the same ancestors of the Etruscans and Veneti in the north of Italy. We find these prehistoric isolated communities pervading all the habitable parts of Europe even before the great Barb-Aryan migration.



Strabo mentions the *Dryopes*, the *Cauconians*, the *Pelasgians*, and the *Lelegians*, all in the Peloponnesus, and the *Aonians* the *Temmikes* and the *Hyantes* in Boeotia. No other ancient source contains such a rich enumeration of Proto-Macedonic peoples. Of all these groups, the Pelasgians are most important in ancient literature. However, the only historically confirmed Pelasgians of which we know were those in Thessaly, whose country in the epics is called “Πελασγικον Αργος” (Pelasgikon Argos) and in more recent times Πελασγιωτις (Pelasgiotis), with Larisa as its town.

These Proto-Macedonic Pelasgians were, according to Meyer (1892), the oldest masters of the Thessalian plain, and the memory of their mighty kings at Larisa remained vivid long after they disappeared from the historical scene under this name.

By the Classical period various enclaves of Pelasgians could be found across the whole Macedonian Peninsula, the Aegean islands and western Asia Minor. In the time of Thukydides (IV,109) the Krestonians, Bisaltians, and Edonians bordered on the Halkidic colonies, and are all termed Pelasgian(s); the primitive Arkadians were said to be Pelasgians, the mountains of Arkadia being naturally the last refuge of these aboriginal inhabitants of the Peloponnesus, whom the Danaan (i.e. “*Greeks*”) settlers displaced. According to Fragment 76 of Hellanicus's “Phoronis”, from Pelasgus and his wife Menippe came a line of kings: Phrastōr, Amyntōr, Teutamides and Nasas (kings of Pelasgiotis in Thessaly). The Pelasgians under Nasas rose up (*anestēsan*) against the immigrant Hellenes (who presumably had acquired Thessaly) and departed for Italy where they first took Cortona and then founded Tyrrhenia. The conclusion is that Hellanicus believed, with just reason, that the Pelasgians of Thessaly (and Peloponnesus) to have been the ancestors of the Etruscans.



It was not by a mere coincidence that even the Macedonian capital was named *Pella*. Contrary to what is thought, the genetic researches from the last years have confirmed that the Pelasgian lineage remained uninterrupted and was preserved by the blood-lineage in Macedonians, Etruscans, Gaul, and Veneti (direct descendants of the *Enetoi* from Macedonia described by Homer and other ancient authors). In these literary traditions Pelasgians remained distinctively the oldest dwellers of the northern plain, mythical sons of the Black Earth and closest ancestor-kin of Macedon. As foes of the sea invaders (the Danaans) from northern Africa, they could not be introduced in the lay of the Trojan War as their allies, but were present there among the peoples fighting on the side of the Trojans' – Brygians (later Phrygians), Macedonians, Paionians, Maionians, Thyrseni, etc. They practically fought a civil war (as the “*Greeks*” in reality still hadn't arrived from northern Africa) against the Mycenaeans, who were nothing else but other Pelasgians from Peloponnesus.

Mycenaean Pelasgians controlled the Aegean after the fall of the Minoan civilization c. 1400 BCE, and built fortified Pelasgic (i.e. *Cyclopean*) citadels and impressive palaces.

In the epic poems of Homer, the Pelasgians are mentioned as the inhabitants of several locations in Macedonian Peninsula, including the ancient city of Dodona in eastern Epirus, the southeastern Thrace, the Peloponnesus, and Crete (i.e. “Kríti”- ‘hidden’ in plain Macedonian). However, now it is known, e.g. that the Cretans were not Pelasgians. Homer knows that at his time (or at the time of the Trojan war) the inhabitants of Crete were *Danaans*, but the modern flap-doodle politically biased historiography put this north African tribe in the same basket with European Aryans. Homer characterizes the Pelasgians as brave fighters and also refers to “*Pelasgic Argos*”, where the Mirmidons with fast-legged Achil came from. Atina (lat. *Athena*) was a Pelasgian goddess. According to Thompson (1954,179), Mpampinioti (1996,62) and other scholars, the goddess Atina does not have the so-called “*Hellenic*” origins. The word Atina, which means „*father’s*“ („*of her father*“), from *Ata*[archaic] - ‘father’²³, and female-belonging suffix *-ina*. The linguist Mpampinioti (actually Italian *Bambinioti*) confirms Atina’s non-Hellenic onomastics. The mention of Dodonaean mountains as part of the territory of Pelasgus, together in relation with the Perhaebians and Paionians, in the poet's description, seems to imply that, according to his view, which is expressed far too accurately to be ascribed to poetical license, the name of Pelasgians might be properly applied to the most ancient inhabitants of Peloponnesus, Epirus, and Macedonia. Yet he undoubtedly knew that many races of other names existed in those countries during the same period to which he refers as the dominion of the Pelasgians. In Achaia, as in Attica, according to a tradition which Erodot says was current throughout Macedonia, the first settlers were Pelasgians, and before they had been called simply *Aegeialeans* - coastmen, as the most ancient name of the country was *Aegialus*, or the ‘*Coast*’.

Among the barbarians mentioned as the most ancient inhabitants of Macedonian peninsula, there are several tribes, as the Boeotian *Hectenes*, *Temmices*, *Aonee*, and *Hyantes*, of whom our knowledge goes no farther than their supposed names; and it would be idle to build a conjecture about them on the tradition that two of them had migrated from Sunium in Attica, and that a third finally settled in Phočis and Aetolia. But there seems to be good reason for believing that the *Caucones*, who once occupied a great part of the western side of Peloponnesus, where a remnant of them long continued to bear that name, were a Pelasgian race, as some ancient authors held them to be.²⁴

Later writers placed them in Asia Minor. Some modern scholars regard them as the Pre-Indo-European inhabitants of Macedonian Peninsula, originally from eastern Thessaly (Thessalia) and in the northern part of the country; others regard them as the common ancestors of the Macedonians, Thracians and the Italic peoples. According to the more commonly received opinion, the Argive Pelasgians were the eldest of the race. Pelasgians were also the original autochthonous inhabitants and founders of the city of *Athens* (Atina) in Boeotia. The first king of Athens, Erihton, was a native Pelasgian. Goddess Atina was imported by Pelasgians to Boeotia from the north, where she was honoured as „*Atina of Itonia*“.

The Pelasgians are considered by the ancient legends to be the straight heirs of the mythical *Hyperborean giants*. The Aeolian Pelasgians who lived there had the common ancestry with the

²³ *Ata* or *Tata* [archaic] – father. Examples: lat.: *Atavus* – *forefather*; *Ataman* – *elder leader*; Atatürk (Mustafa Kemal, 1881-1938) – the *Father of the Turks*, etc.

²⁴ „A history of Greece“ by the Rev. Connor Thirlwall, Vol.1, 1835.

Barb-Aryan (*Borean/Hyperborean*) Macedonic Culture, the Minian Culture from the lower Danube and Morava valey region, and Hittite-Maionians and Phrygians in Asia Minor. The common link is woven between the Pelasgians and Hyperboreans, the people of *Ram*, one of the gods of Hyperborea. Hyperborean *Ram*, ‘Rama the emperor of the world’, who managed the feat of pacifying and harmonizing the two thirds of this beautiful planet – and not only India, as the Indians believed. The mythical character of *Rama* was not a prince of India, he is doomed to a global unifying task. A pattern repeated by all Macedonians, from Dionis (lat. *Dionysus*), through Irakle (lat. *Hercules*), to Alexander the Great. Hyperborea, the enchanted island in the northern sky, is also called Nibiru, the wandering planet. Ram came from Hyperborea, because he was the son of god and god himself, as Jesus will say that much later.

According to ancient sources the *Hyperboreans*²⁵ were “a race worshiping the Sun-god and living in a land of sunshine and plenty beyond the north wind”. But, in normal circumstances a wind isn’t something upon which you can hold on for orientation in space. “North wind” can be any wind anywhere north from the Equator till the North Pole, and definitely it is not something to rely on as an orientation point. Off course, the ancient authors weren’t so ignorant to dissipate a tangible location of some particular place by blowing it to the wind. Nonetheless, the particular wind Bora, by which supposedly the Hyperboreans got their exonym name, is still blowing from north in the Thermaic and Strumaic gulfs of northern Aegean Sea. So, the place from where this quite regular and local wind blows it cannot be far from there, and that’s not “far north” by any means. Actually, the location, as probably originally given by the ancient authors, as expected, wasn’t a wind in the first place, but a mountain from where its name originates. It is the Mt. Bora in Almopia (in Aegean or Lower Macedonia) from where the wind *Bora* blows and from where gets its name. And in those ancient times, having in mind the velocity of the means for transport and communication, this was considered very far-far north from, lets say, Peloponnesus. Thus, the “far north” fable of Hyperboreans wasn’t so far north after all, instead it is simple hyperbolical exaggeration by a long shot, and “beyond the north wind” is obvious, rather poetic animation than a solid reference for a real place, which, on contrary, was and still is there – Mt. Bora (a mountain, not wind!).



²⁵ From “huper” - ‘beyond,’ + “bora” (lat. “boreas”) - ‘north wind.’

Above: Mt. Bora (today Mt. Payak) in Almopia, a mountain in the middle between Lower Macedonia and Upper Macedonia. North from there was actually the *Hyperborea*, which is in Upper Macedonia, today Republic of Macedonia

As the Pelasgians are considered to have built all the Cyclopean monuments in the Mediterranean area, some scholars summed two and two and concluded that the Pelasgians are responsible for the development of the Mycenaean civilization as well, a fact that cannot be more obvious. But, due to the common political bias of the conventional historiography, this theory, however, has not won the general acceptance. Within it still prevails the old Roman "Divide et imperat".

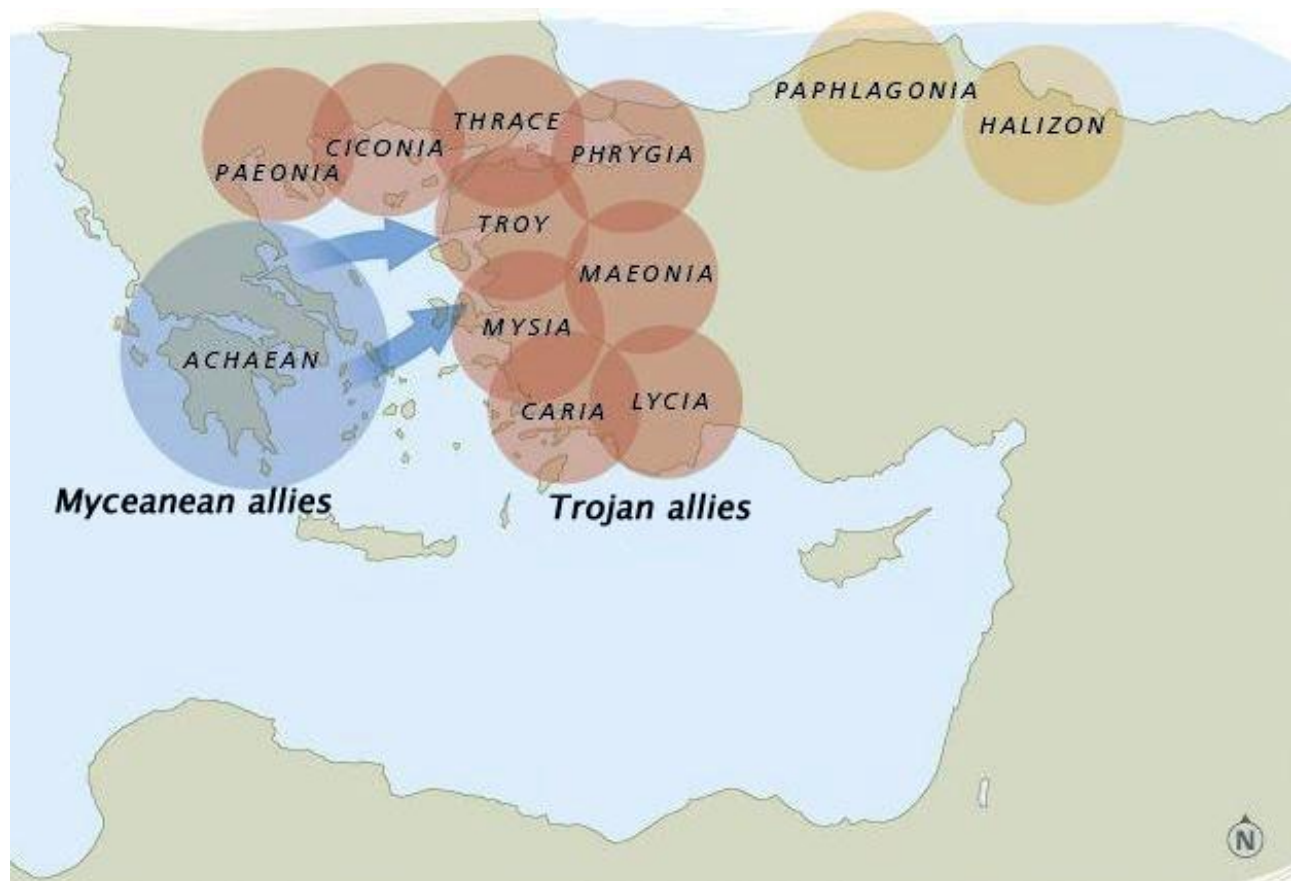
Pelasgians founded Rome too. Accordingg to the legend Arcadian nymph Nicostrate persuaded her son Evander to murder his father; and, when the Arcadians banished them both, they escaped across the Adriatic to Italy, accompanied by a body of Pelasgians. There, some 60 years before the Trojan War, they founded the small city of Pallantium, on the hill beside the river Tiber, later called Mount Palatine (today's center of the city of Rome); the site having been Nicostrate's choice; and soon there was no more powerful king than Evander in all Italy. According to the Romans, Iracles (lat. *Hercules*) freed King Evander from the tribute owed to the Etruscans; killed King Faunus, whose custom was to sacrifice strangers at the altar of his father Hermes; and begot Latinus, the ancestor of the Latins, on Faunus's widow, or daughter. Others hold that Latinus was a son of Circe by Odysseus, etc.

The Pelasgians fought on the side of king Priam against the Pelasgian tribes of *Mycenaeans* (or *Achaeans*) in the War of Ilion (i.e. *Trojan War*) in the 13th century BCE.²⁶ To fight this Civil War, they migrated from Macedonia. Homer accordingly noted that Achil prayed the "*Pelasgian Zevs Ammon of Dodona*",²⁷ and also mentioned them as "*People of Crete*".²⁸ During the classical period, enclaves under that name survived in several locations of mainland Macedonia, Epirus, Crete, and other regions of the Aegean. And, same like the much later Civil War that exploded between the Etruscans (Trojans i.e. Pelasgians by origin too) and Latins, this early Aegean Civil War happened because of the adultery over someone's woman. The conclusion which can be drawn is that the Macedonic-Pelasgian sexual promiscuity had regularly caused an unprecedented dire price and deep consequences on the human history.

²⁶ Iliad, II, 840-843.

²⁷ Iliad, XVI, 223.

²⁸ Odyssey, XIX, 177.

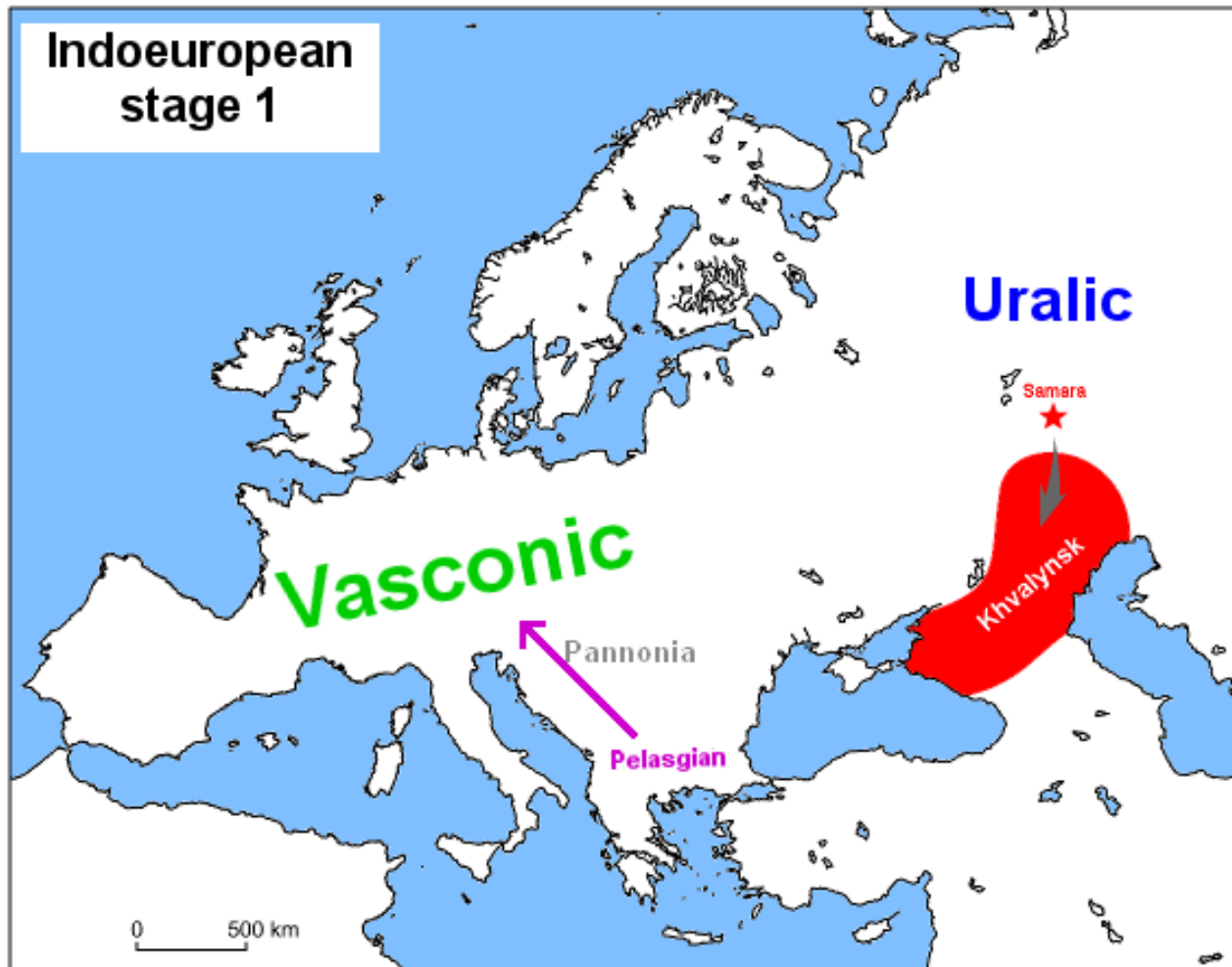


Above: the factions in the Trojan civil war (12th or 11th century BCE, often preferring the dates given by Eratosthenes, 1194–1184 BCE) according to the two epic poems traditionally credited to Homer, the *Iliad* and the *Odyssey*, composed sometime between the 9th and 6th centuries BCE

In general, "*Pelasgian*" has come to mean more broadly "*all the autochthonous inhabitants and culture of Macedonian Peninsula and Aegean lands and islands*", before the advent of the ancient city-states, or nation-states, of which Macedonia is the first ever known. This is not an exclusive meaning, but other senses require identification when meant. Populations identified as "*Pelasgian*" spoke a language or languages that at the classical period were identified as "*barbaric*", which is the very same identifier given for the Macedonians by later authors from the Danaan-Achaean city states.

Last but not least, there's also the Theo Vennemann's theory of "*Europa Vasconica*", a linguistic theory based on surviving hydronyms across Europe, which from the linguistic point of view proposes new solution of the prehistoric development of Indo-European languages and populations. As summarized from the introduction of his book: "*After the last iceage, which ended about 11,000 years ago, Indo-European agriculturists, possibly originating in the Pannonian Basin of Central Europe, migrated further north and west into Europe in the 6th millennium BCE, arriving in Scandinavia beginning around the 4th millennium BCE. The migrating Indo-Europeans encountered other, non-IE people, who had started to settle there already in the 8th millennium BCE, i.e. several millennia after the last Ice Age, and had already named the European rivers,*

lakes, mountains and settlements.” These languages are held by Vennemann to have influenced the Indo-European languages of the northwest littoral from the 5th millennium BCE onward. Despite the ridiculous politically-biased and childish Eurocentric “English through Latin” explanations, given for the Vasconic language 5-7000 years old, however, this theory once again proposes the same continuity path – from the Macedonian Peninsula.



In convergence of the Vasconic theory, John Morris Jones, a specialist in Welsh language and literary studies who is best known for “A Welsh Grammar, historical and comparative” (1913), wrote a chapter which appeared as an appendix to a book edited by John Rhys (who had made similar suggestions about *Pictish* earlier) and D. Brynmor-Jones entitled “The Welsh People”. In this chapter Morris Jones proposed the following scenario, which is rooted in 19th century Eurocentric anthropological theory (1900:617 et seq.): “The Neo-Celtic (?) languages, then, which are Aryan in vocabulary, and largely non Aryan in idiom, appear to be the acquired Aryan speech of a population originally speaking a non-Aryan language. [...] These non-Celtic inhabitants of Britain are believed by anthropologists to be of the same race as the ancient Iberians and to have migrated through France and Spain from North Africa, where the race is represented by the Berbers and ancient Egyptians. [...] If the Iberians of Britain are related to the speakers of these [Hamitic] languages, it is natural to expect that their language also belonged to the Hamitic family – in other words, that the pre-Aryan idioms which still live in Welsh and Irish were derived from a

language allied to Egyptian and the Berber tongues. And if there is evidence that this is so – if we find, on comparison, that neo-Celtic syntax agrees with Hamitic on almost every point where it differs from Aryan, we have the linguistic complement of the anthropological evidence, and the strongest corroboration of the theory of the kinship of the early inhabitants of Britain to the North African white race.” Here Morris Jones is arguing for a Hamitic-speaking substratum which is imposed upon by a Celtic (Aryan)-speaking superstratum. Vasconic develops this position by arguing that Semitic languages influenced (substratally) the arriving Indo-European languages of the Atlantic seaboard of northwest Europe from the 5th millennium BCE onward. Vasconic theory identifies the Phoenicians among the likely Semitic-speaking travelers who have introduced their language and culture along the Atlantic coast, it might be useful to point out a few of the known characteristics of these people, since little is known about possible earlier Atlantic settlers.



Thus, every little bit from the 19th century Eurocentric policy is based on hard evidence of “little known”, “it appear that”, “is believed”, “if”, etc. The only important criteria for this policy is to look everywhere for the origins of everything, but not in the Macedonian Peninsula (i.e. “Balkans” as they call it). And although the Vasconic theory admits its origin from the Macedonian Peninsula, it calculates with various supposed incongruousness.

Luckily there’s more and more conscious and decent scientist who don’t close blind eye on the rest of the (eastern) European continent when it came to origins. *“General opinion, therefore, traces the earliest historical Celts back to the continent and the La Te`ne culture, or to its immediate predecessor, the Hallstatt culture, at least in Western Europe. Since it is with little difficulty that archaeologists can trace the Hallstatt back to the Urnfield culture (1200–800 BCE) or yet earlier periods, some prehistorians have glibly asserted that a ‘Proto-Celtic’ culture can be discerned all the way back to the Early Bronze Age. This can be done, however, only if one maintains a blissful ignorance...”*(Malory 1989)

On the other side the Geographical names with Pelasgian origin survived until today in the toponyms of numerous locations across the mainland Macedonia: *Pelagonia* (plain), *Pella* (city of), *Pelekas* (mountain in Mysia), *Pelinna* (town in Thessaly), *Pelion* (city of), *Pelister* (mountain in Macedonia), *Pelenitsa*; and also *Bellasisica* (mountain), *Belazora* (city of), *Bela Voda*, *Belitsa*,

etc. (both of which resemble once again the *Pela/Bela* switch)²⁹; as well as in the other regions of the Aegean (*Mt. Pelion*, *Peloponese* – i.e. Pelasgian pontus³⁰). There's not even closely another similar region to be found elsewhere, with such an obvious and omnipresent Pelasgian toponymy like the numerous names in Macedonian Peninsula.

²⁹ *Voicing Assimilation*. The /b/ and /p/ are identical in pronunciation (both are bilabial stops), differing only in their Voice-parameter; /b/ is Voiced, while /p/ is Voiceless (describe/description). In Russian, for example, it's Regressive assimilation - the Voice parameter of the final consonant in a cluster becomes the parameter of the whole cluster. So the Russian preposition *в* (v), meaning 'in', is pronounced /f/ when its object starts with a voiceless consonant.

³⁰ Origin: Latin, from *pons*, *pont* - bridge.

RELIGION OF THE PELASGIANS

In different parts of the Macedonian Peninsula once and now occupied by Pelasgians, there existed different mythological traditions to the origin and eponymous connection with **Pelasgus**. It became an all-inclusive term for any archaic and presumably autochthonous (thus pre-‘*Hellenic*’) people in the ancient Macedonic urheimat around Aegean Sea. This theonym-name of “*Pelasgians*” (*Pelasgoi*, *Pelasgioti*, *Pelargoi*) was unanimously used by ancient writers to generally describe “the first people”, i.e. “*the oldest populations on Macedonian Peninsula that preceded the Trojan War*”. To the Pelasgians are alleged the emergence of Brygians/Phrygians, Paionians/Pannonians, Pelagonians, and finally the birth of the Macedonian nation under the king Karan (lat. *Caranus*) around the 9th century BCE.

As the oldest people, Pelasgians were surely responsible for the oldest myths and traditions too, and consequently for the oldest forms of religion. The Pelasgian spiritual substratum of the early Bronze Age preceded by a long shot the later “*Classical*” pantheons of the Aegean and wider Mediterranean, and its traces are present everywhere. One of the main features was the late Neolithic Matriarchy, which is found as the characteristic omnipresent and key figure of Pelasgian religion. The Cabeiri and Eleusinian Mysteries were another prehistoric aspect of the Pelasgian beliefs, transmitted and adopted by the later religions. The very word for ‘holy’ – “SVTIL” in plain Pelasgian – “SVETI” in plain Macedonian, remained exactly the same and survived unaltered all these countless millennia until today.³¹



*“The mysteries of **Cabeiri**-rites which the men of Samothrace learned from the Pelasgians who lived in that island before they moved to Attica and communicated the mysteries to the Athenians.*

³¹ “О Яэике Пелазговъ населивших Италию и сравнение его с древле-цловенскимъ” (“About the Pelasgian language in Italy and its comparison with ancient-Slavic”) by Aleksandr Dimitrievich Chertkov, Vol.1, p.48.1857.

This will show that the Athenians were the first to make statues of Hermes with the erect phallus, and they learned the practice from the Pelasgians...” (Erodot II.51)

Transmitted mythology preserved the Pelasgian creation myth: “Earlier **Eurinome** (Macedonic *Evrinoma/Eireenne*), Goddess of All Things, emerged naked from Chaos and found nothing solid to put her feet: then divided the sea from the sky and wove a single dance on the waves. Always dancing headed south and the North Wind swirled behind her seemed something new and distinct; So she thought to start with the work of creation. She turned suddenly, grabbed coldest North Wind and rubbed her hands, and behold, the great serpent *Ophion*. Eurinome danced to keep warm, dancing with the rhythm more and more wild until *Ophion*, on desire, wrapped her in its coils the limbs of the goddess and they mated. Now the North Wind, also called *Borea* (Mkd. ‘Bura’, with ‘u’ pronounced as in English ‘put’)³², is a wind fertilizer; in fact, often the mares, caressed by his breath, conceive foals without the help of a stallion. And so Eurinome became pregnant. Now she, flying over the sea, took the form of a dove and, time debit, laid the Universal Egg. By order of the goddess, *Ophion* rolled seven times around the egg, until it hatched and brought forth all things that exist, daughters of Eurinome: the Sun, the Moon, the Planets, the Stars, the Earth with its mountains, with its rivers, with its trees and herbs and living creatures. Eurinome and *Ophion* settled on Mount *Olymp*, but soon *Ophion* angered the goddess because he boasted of being the Creator of the Universe. Eurinome then hit him in the mouth with a kick, broke all his teeth and banished him into the dark underground caverns. The goddess then created the seven planetary powers and placed at the head of each of them a Titan and a Titaness: *Tia* and *Hyperion* of the Sun; *Phoebe* and *Atlas* to the Moon; *Crio* and *Dion* on the planet Mars; *Meti* and *Theo* to the planet Mercury; *Themes* and *Eurymedon* to the planet Jupiter; *Tethys* and *Ocean* on Venus; *Rhea* and *Cronus* to the planet Saturn. The first man was **Pelasgus**, ancestor of the Pelasgians; he emerged from the soil of *Arcadia*, immediately followed by other men to whom *Pelasgus* taught how to make huts and how to feed on acorns and sew garments of pigskin, similar to those who still wears the people of the county and in *Euboia* and *Phočis*.”

This first god/man *Pelasgus*, was also known as **Uranus**³³, the primordial Sky-father god. The size of his body, his strength and beauty surpassed that of all the other mortals, together with the gifts of his soul. He was also the Celestial Bull (*Taurus*) that fecundates the earth (i.e. *Gaia*); hence his second name “*Uran-us*” (thus *Ta-Ur-us*), - ‘bull’. He was the first to teach humans to build houses, to make clothes, and he forbade them to continue eating green leaves, weeds and roots, some of which were inedible, and others dangerous to their health, allowing them only the use of the acorn of the oak for eating (Pausanias, VIII.1). According to Aeschylus (*Suppliant Women*, 842-901), *Pelasgus* was the son of *Gaia* (the Earth), but according to others *Gaia* was his wife with whom he had a daughter *Rhea*. According to the grammarian Apollodorus (III.8.1), *Pelasgus* was the forefather of the Titans. Other ancient authors (Scholiast of Pindar, *Olympian* III. 28 in *Fragmenta Historicorum Graecorum* II. 387) mention that *Pelasgos* was the first ancestor of the Hyperboreans, near the Atlas Mountain (Apollodorus, II. 5.11). According to Diodorus (I.III. 56), *Ouranos*’ reign extended especially over the western and northern parts of the ancient world. Especially at Dodona (Epirus), one of the sacred Pelasgian cities, *Ouranus* was also venerated under the name *Zeus Anaxi Pelasgichos* (*Jupiter Imperator Pelasgus*). In Homer’s *Iliad* (XVI. 232), Achilles invokes

³² “*Borei*” in Macedonic Pelasgian was the northern wind that fertilizes and brings the storms to the sea.

³³ <https://en.wikipedia.org/wiki/Uranus#Name>

him under this name. He was the “*Lord over the mountains of Dodona*” (Aeschylus, *Suppliant Women* 327-258).



According to the ancient traditions, the reign of *Uranus* (i.e. *Pelagus*) and its pastoral tribes had extended from Northern Europe to Southern areas, and beyond the Mediterranean, to the plains of the Nile. It is worth mentioning that the Pelasgians had been the only people of the ancient world to which was attributed a divine origin³⁴, probably due to their extraordinary intelligence, their moral and physical qualities, and their amazing deeds and works. They were the divine heirs of Pelasgus/Uranus.

From ancient sources we also know that the Pelasgians had a Sacred King that ruled in the eight-year reign. The Horse was Pelasgian sacred animal par excellence, long before the cult of the Sun-

³⁴ Homer, *Iliad* X.429; *Odyssey* XIX.177: “*dioi Pelasgoi*”.

chariot. Irakle (lat. *Hercules*) was known as “the horse-binder”, underlining his pre-“Greek” origin too. Pan, Silen (lat. *Silenus*) were just some of the original Pelasgic old-fashioned gods.

The next Pelasgian theonym of the central Macedonian Peninsula and the Macedonic-Pelasgians was “*Bora*” or “*Borea*”, meaning “North Country”, and “*Boreadi*” meaning “northerners”. In mythology, the “*Boreadi*” were children of **Borei** (*Voreas*)³⁵ who was god of the north wind, the strongest of all the winds. He was the son of the goddess *Eoia* and of *Astrei*.³⁶ *Astrei* was the son of the titan “*Krai*” (cold), while *Eoia* was the goddess of the morning blush and dawn. *Borei* lived in the Strumon (today river Struma) valley northwest of Thrace and served Poseidon and by his orders created storms. He also created the storm in 492 BCE, the one which sank the Persian fleet near Athos. In Roman antiquity his cult was observed in Pula. The famous Borean children twins “*Kalei*” and “*Zeta*” and daughters “*Cleopatra*” and “*Hiona*” were Argonauts. The twins were extremely fast and thus managed to save Finei from the grasp of the Harpies. Finei was a Thracian king of Salmid and husband of their sister *Cleopatra*. As the wife of king Finei, *Cleopatra* gave birth to two sons, *Pandeon* and *Pleksip*. When Finei married his second wife *Ideaia*, the daughter of the Scythian king *Dardan*, he threw *Cleopatra* together with her children into the dungeon. At the calls from the boys for help, the *Boreas* came to their rescue and saved their sister and her children. *Ideaia* was then returned to her father in Scythia where *Dardan* alone judged her crimes. *Hiona* bore Poseidon a son named *Eumolp*. Fearing her father *Borei* would harm her, *Hiona* threw her newborn child into the depths of the sea, but the baby was saved by Poseidon who then took his son to Ethiopia and gave him to his daughter to look after. When *Eumolp* grew up, he married one of the daughters belonging to the woman who took care of him and with whom he had a child named *Ismar*. After *Eumolp* left Ethiopia with his son *Ismar* he went to Thrace, where, instead of being grateful for the hospitality offered to him by king *Tegri*, *Eumolp* began to conspire against him. When the conspirators were discovered, he fled and went to the city *Eleusina* where the city’s friendly inhabitants accepted him. After a while, *Eumolp* returned to Thrace and made peace with the king and after that he inherited his throne.

The common background beyond the Pelasgians for various cults and legends related to *Sirius*, *Atlantis*, the Garden of the *Hesperides* (the lore about the eternal spring and paradise on Earth), *Poseidon*, *Pleiades*, *Athena*, *Persei*, the *Amazons* and *Atlas*.

Other gods which remained recorded by ancient sources (Homer, Erodote, etc.) and are known as pure Pelasgian divinities are:

Esmun (‘*Osmion*’ in plain Macedonian) – the ‘eight-one’ i.e. *Dionis* (*Bachus/Zagreus*);

Libussa – literacy goddess;

Pan – ‘Upper (Lord)’, supreme deity in general;

Sais – ‘Skyfather’, the supreme creator god; Etruscan “*Ais*”;

Sibila (obvious Latin alteration of *Sivila/Sevila*) – ‘*Samovila*’ in today modern Macedonian – ‘a fairy’, female semideity;

Silen (lat. *Silenus*) – legendary satyr-companion of *Dionis*;

³⁵ From Macedonic verb “*Vrie*” – ‘boils’; hence the Latin-anglicized “*Vortex, whirl*” - a mass of whirling wind or air.

³⁶ Hesiod, *Fragmenta & Theogonia*, p. 378.

Sita – goddess of the earth abundance and fertility; from the adjective “*Sit*” - ‘sate, satiated’ in plain Macedonian;

Touros (*Toy-Uros* - ‘he-wreck’) – was allegedly the Pelasgian name of Macedonic ‘*Ares*’ (lat. ‘*Mars*’), the god of war; also noted as Etruscan ‘*Turan*’;

Turs – ‘Mercury’

Voltumna – goddess of the wisdom and advice;

Zagrao (lat. *Zagreus*), **Sebesio** (lat. *Sabazius*) – other name(s) of ‘Dionis’;



Kabiri, Kabeiri (lat. *Cabeiri, Καβειροι*)³⁷ mysteries, festivals, and orgies, solemnized in all places in which the Pelasgian *Kabeiri* (the *Upper/Greatest Gods*) were worshipped, but especially in Samothrace, Imbros, Lemnos, Thebes, Anthedon, Pergamus, and Berytos. Little is known respecting the rites observed in these mysteries, as no one was allowed to divulge them or pronounce the personal names of these *Kabeiri*. It is known that they numbered a total of 12 gods,

³⁷ Originally “Ka-Ve-I-Ro-i” – ‘Life-energy-Masters-(of the)1st-kin’; “Ka” - ‘life energy’, “Ve” - ‘masters/craftsmen’, “I” - ‘1st’, “Ro(d)” - ‘kin’.

but their names are still unknown and remain an ancient mystery. The most celebrated were those of the island of Samothrace, which, if we may judge from those of Lemnos, were solemnized every year, and the celebrations lasted for 9 days. Persons on their admission seem to have undergone a sort of examination respecting the life they had led hitherto, and were then purified of all their crimes, even if they had committed murder. However, some of these Great Gods were explicitly mentioned by Manasias (*Mnaseas*) of Patara with the following names: primordial mother **Kabiro** or **Axieros** – yet another appearance of the primordial Great Mother Goddess (associated with the goddess *Mo/Ma* or *Kibela/Kubela/Kubaba/Cybele/Demeter/Dea-Mater*)³⁸, in later tradition assigned as the wife of *Vulcan*, and her children twins - **Axieroy** and **Axiokersa** (later known as ‘*Dioskuri*’), as well as the younger deity **Kadmo** (or *Kadmilos/Kasmillos*). His name means “*the Eastern*” or “the ancient god,” from the Phoenician *Kedem* (‘east’ and/or “ancient”). He was worshipped as a god not only at Samothrace (Plutarch Pelopid. 19), but also at Sparta (Pausanias, III.15), whither the influence of the Phoenician colony on Kythera had extended, and, under the form of *Kadmilos*, corrupted into *Kasmilos* (“*Kedem el*” - ‘he who is before God’), was one of the three *Kabeiri* of Samothrace. The great mother goddess was either *Cabiro* or *Axieros*, depending on the source, and with time the twins became syncretized with the *Dioskouri*, and in the later historiography they transformed as the twins *Castor* and *Pollux*, who were seen as protectors of sailors, thus underlining their watery attributes.

How much were respected these old Pelasgic deities testifies the written record from the Alexander III of Macedon campaign in the far east, when he ordered a dedication to them to be built at the banks of the river Hydaspes.

Their sacred names inevitably suggest strong etymological connection with the ancient name of the main Macedonian inland artery and river-god **Axios**³⁹, and once again point to their Belasgo-Macedonic origin. As known, all these places around *Axios* (today river Vardar) were originally inhabited by pre-Hellenic peoples, i.e. the indigenous Macedonic population, also known as *Belasgians* (lat. *Pelasgians*), *Brygians*, *Paionians*, *Hyperboreans*, etc. When ancient texts suggest an ethnicity for the *Cabiri/Kabeiroi*, they are *Phrygian*, *Belasgian*. *Apolon* and *Artemida* had spent their childhood among their kin in Hyperborea (Hesiod Teor.404; Herodotus IV.32.). Homer tells us that the kin of the *Paionians* was generated in the marriage of *Axios* and the nymph *Periboia*, etc.

Another clear mark of the distinguishable Macedonic character of Samothrace is the very name of the isle. Namely, the only other existing word that contains the prefix ‘Samo-’ is yet again Macedonian. That’s the composite Macedonian word for fairy - ‘*Samovila*’⁴⁰, where the meaning of the prefix “Sa-Mo” (i.e. ‘*With-Mo*’) clearly depicts the being(s) that appertain to (or “*are with*

³⁸ *Kibele* or *Cybele*; according to the images on the ancient coins from the isle of Samothrace that show *Axiokersa* with the same attributes binding to Phrygian *Kibela*.

³⁹ Since in the Latin there’s no etymological sense linked to this name, the only plausible is through the earlier Koine term *Axos* [Ἀξος] - tree or timber, which explains perfectly the widely known status of the ancient Macedonian kingdom as the primary supplier of the Aegean coastal cities with the ship-building material, i.e. wood, or “*daski*” – ‘wood beams or timber’ in plain Macedonian, that was shipped to the Thermaic Gulf along the river Vardar. Hence the corrupted Koine-Latin name of *Axios* for this river (Vardar or ‘*Bardarios*’) from “*Daski*”.

⁴⁰ There’s also the Sanskrit term for goddess, “*Samodeva*”, but the obvious relation with the Macedonian “*Samovila*” still lacks the minimum of scientific review.

Mo”), thus ‘appertaining to the great Mo(ther)’ - the Great Mother Goddess of Macedonia. The second part of the word - ‘*vila*’ means just simple ‘fairy’ in plain Macedonian, but it’s almost never used alone. *Samovila*’s were winged spiritual beings from the woods, with great powers, comparable to angels. Thus, the island of *Samothrace* name meaning is the “*Great Mother Goddess’s Land-across Ki(tim)*”, in this case “across the sea”.

The Sanctuary of the Great Gods on the tiny, windswept island of Samothrace in the northeastern Aegean Sea, was home to one of the most important mystery cults of antiquity. Initiation promised the initiated salvation as well as the opportunity to become a better and more pious person. The Sanctuary of the Great Gods on Samothrace rose to prominence in the later 4th and 3rd centuries BCE, with the construction of splendid marble buildings, connected by the special allegiance of the Macedonians, when the Sanctuary became an international center of the Macedonian royalty. Nonetheless, indications of religious activity in the Sanctuary of the Great Gods on the island of Samothrace date back at least to the 7th century BCE, but construction of monumental buildings is dated in the 4th century BCE. This development is associated with the munificence and the political interests of the royal house of Macedon, as early as the reign of Filip II.⁴¹ Alexander’s successors continued the tradition, and royal patronage of the sanctuary, which attained its greatest glory in the 3rd and 2nd centuries BCE.⁴² In subsequent centuries it became a pilgrimage place even for the Romans, who traced their legendary ancestry to the island and the kin of *Tyrsenoi*. This ancient cult lasted thousands of years, until the Roman emperor Theodosius II banned cult religions at the end of the 4th century AD.

⁴¹ Filip II of Macedon, father of Alexander the Great, met his future wife Olympia during their initiation on the isle of Samothrace.

⁴² “The sanctuary of the Great Gods on Samothrace, Greece: an extended marble provenance study” by Y. Maniatis, D. Tambakopoulos, E. Dotsika, B. D. Wescoat and D. Matsas.

PELASGIAN LANGUAGE AND SCRIPT

The relationship of Pelasgian prehistoric people and the classification of the Pelasgian language are long-standing questions that have not received definitive answers. However, even if we don't know with certainty what was alike the Pelasgian language, from Erodos we surely know that it wasn't like: *"What the language of the Pelasgi was I cannot say with any certainty. If however we may form a conjecture from the tongue spoken by the Pelasgi of the present day, - those, for instance, who live at Creston above the Tyrrhenians who formerly dwelt in the district named Thessaliotis, and were neighbors of the people now called Dorians, - or those again who founded Placia and Scylace upon the Hellespont, who had previously dwelt for some time with the Athenians, - or those, in short, of any other of the cities which have dropped the name, but are in fact Pelasgian; if I say we are to form a conjecture from any of these, we must pronounce that the Pelasgi spoke a barbarous language."*

The language of Pelasgians have been closely related to Brygian/Phrygian, or to the old Proto-Macedonic, and Erodos justifiably call it a *"Barbarian language"*. Their language it is sometimes called *Aegean* or even *Minoan* (or *Maionian*). Scholars are also concord that the Pelasgian language from the inscription on the Lemnos Stele is akin to that of Etruscan (Rasena) language. The Etruscan language is not known to be an Indo-European language and neither is the language of the inscription written on the Stele. According to G. S. Grinevich and most experts the mysterious Pelasgian language shows no direct ties with the so-called *"Indo-European"* languages and was unintelligible to later settlers, namely – the *Minoans*, *Cadmeans*, *Danaans*⁴³, etc. To this avail here it must be cited the great Swiss linguist and scholar Ferdinand de Saussure: *"Before Latin, there is a period which "Greek" and Slavic share in common. So this involves the history of language families, as and when relevant."*⁴⁴ As later convenient insertion, the exonym term *"Greek"* must be discarded immediately (the fact is that this out-of-place word was introduced by the Romans), thus what remains is the *"Slavic"*, which is actually Macedonic, as the Latin term *"Slavic"* is yet another conventional bogus insertion of later date. Macedonic/Macedonian is not.

German linguist Pasoff pays the attention again on the fact that the Homer's Iliad was originally written in Pelasgo-Brygian language (see the table 2 further below). Erodos' also suggested that the original language of Pelasgians was among the earliest languages through the story of Psammetih's⁴⁵ experiment to establish which language is the oldest in the world. Namely, the pharaon Psammetih I organized the following test: two newborn children were given to a shepherd forbidding him to teach them to speak. When they uttered the first word they pronounced *"vekos"* (*"vekna"* - 'loaf' in plain Macedonian) what was found to be Phrygian, meaning *"bread"*.⁴⁶ And accordingly - Phrygians were originally the Macedonic *Brygians* from northern parts of the Macedonian plain of *Pelagonia*. Diodorus Siculus, writing in the 1st century BCE, wrote that the autochthonous

⁴³ Aeschylus depicts the Danaians fleeing from Egypt seek asylum from King Pelasgus of Argos, which he says is on the Strumon including Perrhaebia in the north, Dodona and the slopes of the Pindus mountains on the west and the shores of the sea on the east.

⁴⁴ Saussure, Ferdinand de (1857–1913) was one of the founders of modern linguistics, and his work was fundamental to the development of structuralism.

⁴⁵ Latin *Psammetichus* (664–610 BCE), Egyptian pharaon.

⁴⁶ See Herodotus, 1998 II.2.

inhabitants of the island of Samothrace used an ancient language which was peculiar to them, many words of which were preserved to his day in their rites. Archaeological evidence for this language has been found in the form of one 5th/4th century inscription on stone, and over 70 ceramic inscriptions from the 6th to the 4th centuries BCE. These inscriptions are all written in “Greek letters”, but incomprehensible as “Greek”; the ceramic graffiti are highly abbreviated, as are the ceramic inscriptions as well. The ceramics, Lehmann noted, are characteristically inscribed simply with the name of the god to whom the object is dedicated; the non-“Greek” inscriptions are believed to do the same. Five of the 62 found have the whole word, DINTOLE, or DEN TO LE. ‘Din’ is known from proper and place-names in Macedonian and Thraco-Phrygian toponyms, such as ‘Dinaric Alps’ or ‘Mt. Dindymene’, where the Argonauts celebrated the rites of the Great Mother Goddess. But, it is not known if they spoke a language that was related to IE languages, an erratic Paleolithic language, or something else. We can only speculate.



TABLE 1 The Pelasgian alphabet used to read the Lemnos inscription											
Α	Ɑ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ
a	e	sa-se	o	1st	f	su	dze	ze	se	re	i
Τ	Φ,ϕ	Υ	Ɱ,Ɱ	Ɱ							
goo	first	iv	ve-vo,ve-ve	sah (dry)							
⊕	⊙,⊙	Ɱ	Word separators								
ia(land)	planet	o	. : :								

Above: **The Lemnos syllabic inscription and (Table 1) one of the proposed decodings**

A corpus of genuine Pelasgo-Macedonic words was preserved by different ancient authors. Here are some (in original and/or corrupted Latin form) example words:

Atrpa – ‘ill fate’; from the verb “*Trpi*” - ‘endures (pain,weight...)’ in plain Macedonian; also “*Istrpi*” - ‘be patient, endure’.

Bedu (pronounced ‘*Vedu*’) – ‘Water’ in plain Macedonic-Brygian/Phrygian; “*Voda*” in today modern Macedonian.

Breges, Brygi, Brygians (lat. *Phrygians, Trojans*) – ‘hillbillies, mountainers’; from “*Breg*” - ‘hill’ in plain Macedonian; anglicized “*Berg*”.

Kapis – small hawk [*Falco Apivorus*], “*Kobets*” in today modern Macedonian.

Faraki – according to Dionysus of Halicarnasus this was Pelasgian word for ‘marriage’.

Fiber – wild boar, “*Vepar*” in today modern Macedonian.

Ygra – ‘playing (dancing), “*Igra*” in plain Macedonian, Macedonic-Pelasgian word noted by Xenophon (435-254 BCE)

Dodona – i.e. “*Dedoina*” -‘Grandfather’s’; a famous holy place, founded by Pelasgians, *Sylva Dodones* i.e. ‘Woods of the grandfathers’ according to Roman poet Lucan (AD 39-65) was originally a sacred Oak grove.

Koinon – ‘assembly’, related to Macedonic-Pelasgian “konъ” - ‘toward’.

Levsina – ‘carcass’; “*Lešina*” in today modern Macedonian.

Lib (hence ‘*Libation*’) – ‘bread’, “*Leb*” in today modern Macedonian.

Ostia – ‘mouth’ (of the river); “*Ousta*” - ‘mouth’ in plain Macedonian.

Pania – ‘Pannonia’.

Sibila/Sivila – ‘Samovila’ in today modern Macedonian; a fairy, female semideity.

Skomrahi – ‘scam, buffoonery’.

Svtil – ‘holy’, “*Sveti-ill/Sv.Ill*” - ‘St. Elijah’ in today modern Macedonian (‘*Sveti Ilija*’).

Svtina – ‘lightness (holy)’, “*Svetinja*” in today modern Macedonian.

Touros – ‘Ares’ (lat. ‘*Mars*’)⁴⁷, also “*Yarets*” - ‘he-goat’ in plain Macedonian.



⁴⁷ “Notizie sulle antichità de Ragusei” (“Notes on the antiquity of the Ragusans”) by Appendini.

Tuba – ‘trumpet’, actually pronounced *Tuva* (as the Koine letter β is actually ‘V’); originally from Macedonian “*Duva*” - ‘blows’; “*Truba*” in today modern Macedonian.

Tutnu – ‘thunder’, “*Tatni*” in today modern Macedonian.

Vlk – ‘volk’ (i.e. wolf) in plain Macedonian.

Voltumna – goddess of the wisdom and advice; “Umna” – ‘wise’ in plain Macedonian.

Vrana – ‘crow’; “*Gavrana*” in plain Macedonian.

Zefir (lat. ‘Zephyr’) – north wind; “*Sever*” - ‘north’ in plain Macedonian.

etc.

What is generally known of the Pelasgic script is that it was syllabic, it lacks word separation, and was written and readen from right to left, as do all the ancient scripts before the development of the proper Alphabets (*Phoenician*, *Koine*, etc.). Residing in the late Neolithic and Bronze Age, along with the *Minoans* and the *Mycenaeans*, it resembles the syllables of Mycenaean ‘*Linear A*’ and ‘*Linear B*’, Ancient Macedonic, Etruscan, Venetic, Runic “*Futhark*”, and other archaic scripts. All these mentioned scripts are syllabic, read from left to right, and use the so-called *ligatures*⁴⁸ by overposing different syllabic symbols (simple examples: H, A, etc.) in order to form words. Diodorus Siculus informs us that the Pre-Homeric poets expressed themselves just with Pelasgic script, and from the same source we learn that, at least for 10 centuries (BCE) the same writing was used. Also Pliny the Elder confirms the information of Diodorus. The mythological supposition of the 13-consonat Pelasgian alphabet “*which Cadmo had brought from Egypt*” by far remains only mythological.

Pelasgians spoke two languages or dialects, and “*belonged to the Tyrsenians, who once inhabited Lemnos and Athens,*” - the prehistoric age town of *Pelasgion/Pelasgikon* (the modern Pnyx-hill) later created the city of Athens, etc. The Lemnos funeral inscriptions unmistakably confirmed these historical facts, as the script on this slab is exactly the same as the Etruscan, which utterly confirms that these prehistoric people had their own language and culture, totally different from the new settlers who came in the 12th century BCE and invaded Aegean area from the African side of Mediterranean sea. The evidence furnished by Philology indicates that the Pelasgians were Aryans.

Next page: **comparison parallels between the Homeric and modern Macedonian glosses**
(Table 2)

⁴⁸ Ligature - a character consisting of two or more joined symbols or letters, e.g.: Æ, Œ, etc.

Modern English	Modern Macedonian	HOMER
Greeting (hello)	Zdravo	Dravikos
Dear	Mili	Mili
Possessive-own	Svoi	Svos
With	So	Sun
Shake	Tresi	Tresi
Wood	Drvo	Druos
Madness/rage	Luta(female)	Luta
Here	Ovde	Ode
Lay, put to bed	Legni, leglo	Leglo
Come on	Ajde	Aijde
To remember	Pamti	Pamti(s)
Song	Pesma, Pesna	Asma, Ejsma
To keep to hold	Vo raka	Eruko
In good spirit	Aren	Arin
To beat by force	Biya, Bie	Biya, Bie
My proof	Dokaz moy	Doko moi
Knowing, skilfull	ITRI (plural)	Idri
Journey, trip, walking	Odea	Odela
Bake	Ispekov (past participle)	Pecko
Something sayed	Rekov	Recos
You'll say	Rečeš	Reces
To contain /cover	Stega	Stego
To Rub	Trie	Trío
Groaning	Stenka	Steno
Baren(old)	Staro	Stero
To advance in steps(Lead)	Vodi	Vadino
To Stretch	Tegni	Teino
Glory, Miracle	Cudo	Kudo
Dog	Kuce	Kuon
Eye	Oko	Okkos
the two eyes	Ochi	Oche
Small cub	Kotle	Kotule
No	Ne	Me
If	Ako	Ayke
Mother	Mayka	Maya
He, Him	Toy	Tu
Mine	Moi, moy	Moi
Spark	Iskra	Iska'a
Brother-in-law	Dever	Daer

Kirchhoff has demonstrated convincingly that the ancient alphabet of the Lemnian inscriptions is Brygian/Phrygian, thus Pelasgian-Proto-Macedonic. If then the inscriptions were proved to have belonged to the Pelasgo-Macedonians, it would follow that they had a Phrygian and Etruscan connection. The same was the Pauli's identification of the Tyrrheni and/or Etruscans with the Pelasgians. However, no one can as yet read the Etruscan language, though the alphabet has been long known.

Furthermore, whilst Dr Montelius⁴⁹ admits the reliability of the tradition which represents the Pelasgians as entering Italy from Macedonian Peninsula, he fails to recognize the equally reliable body of traditions which maintain that the movement of the Pelasgians was towards and not from Asia Minor.

In order to visually expose the oneness of the ancient Pelasgo-Proto-Macedonic scripts and languages, below and on the next page is the comparison between some examples of “different” inscriptions, carved in stone, as defined by modern scholars:



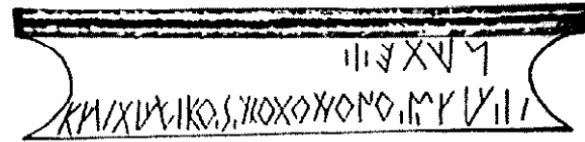
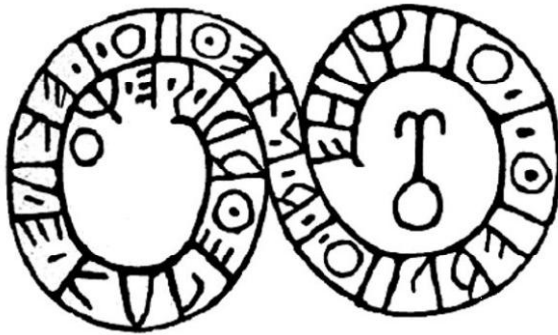
1. **Phrygian** (Asia Minor); 2. **Pelazgian** (a stele from the island of Lemnos); 3. **Etruscan**.

Or lets see (below) again the shape and symbols/letters of other more northward European scripts:

4. **Venetic** scriptures; and 5. **Runes** (dubbed *Futarch*):

⁴⁹ “The Tyrrhenians in Greece and Italy,” 1897.

4.



5.



What can be seen at glance, even by a non-expert eye, is the corresponding similarity and inextricably familiar form of the symbols (syllables and/or letters) of all these Mediterranean, Southeastern and Central European pre-latin scripts. And all of them use dots (: , • , ÷) as separators between the words.

Why are these “different” scripts so much alike? The undeniable fact is that they are written in more or less similar-fashion alphabet(s), as if they’ve all originated from the same source-script at some distant antecedent point in time. This similarity can be compared to today usage of, for

example, Latin in English, Italian, Turkish, etc., all of which are mutually unintelligible languages, but they still use the same script.⁵⁰ And if so – why today linguists and scholars refuse or neglect to identify the obvious, and continue to diverge and disclassify these scripts with modern politically biased criteria?

Another fact that connects them, comprised ‘Linear B’, ‘Phoenician’, and so called “Demotic”, is their decodification – none of these is successfully deciphered by the modern western-latinized linguists. This is due to the fact that they simply cannot understand what is written, as they stubbornly enough persist in using the modern Latin as medium in order to decipher them – something comparable to the use of the Morse Code for deciphering Computer binary languages.

Needless to say that the Latin was purely administrative language, not directly related to, or spoken by any population in particular: *„Latin always was and still is a dead language. Nowhere and never in the world there were a Latin-speaking people to be found. It was artificially created with the specific purpose, yet to be fully understood and clarified. The crowning proof of this is the following: there is very little (or none!) variation of the Latin language in time and space (introduced were only some terms and some changes, but it’s a very small number of words, and it’s practically unchanged to this day). The Latin records are all the same wherever we find them, in Dalmatia, Libya, Macedonia, Syria, Anatolia, Iberia, Anglia, etc. From this we could conclude that the whole Roman empire spoke a single language (?) that had no dialects and didn’t change for a thousand years... This is not possible of course, because even today, regardless of mass education, linguistic standardization and mass media – there are still countless dialects. Language is therefore a living phenomenon and is constantly changing all the time. What the Roman Empire actually intent with introducing the Latin script was to forcibly prohibit and eradicate any other literacy (Old Macedonian Syllabic, Cuneiform, Ægyptian Hieroglyphic, Vincha Script, Phoenician, Etruscan\Venetic, Rovaš, Runic, etc.), and tried and largely failed to suppress autochthonous languages, mostly Macedonic.*

Since the writing capacitates knowledge, restricting the literacy had a very important role in ensuring the Roman rule and preservation of the overall control on uneducated masses. The same is true for the Septuagint Uncial script (or so-called „Greek“) imposed by later Eastern-Roman empire, which was also strictly cleric-technical language.“⁵¹

Regarding the use of Macedonic Koine/Septuagint script in Eastern Romeian Empire there's another striking testimony of the imperishable continuity of Macedonian Uncial script and language, situated in the Syrian desert. Namely, in the place called today ‘Qasr Ibn Wardan’ (The Palace of Wardan), northeast from Hama, there are splendid remains of 6th century basilica and fortress built by Justinian I the Great in AD 564. Above on the two of the portals on the Justinian’s basilica, beside the year, is written СЕПТЕМВРІ and НОЕМВРІ (September and November) in perfect plain Macedonian. Thus, the names of these two months are written, not in Romeian, nor in any other language, but exclusively in perfect Macedonian. And nonetheless, but exactly same as the Macedonian written and pronounced today, 15 centuries after. In no other language except the Macedonian are September and November written and readen like this, in this style and these letters. The only „difference“ is the change of the letters N and I, which in today Macedonian Cyrillic script are 'Н' and 'И' respectively, thus СЕПТЕМВРИ and НОЕМВРИ. So, the

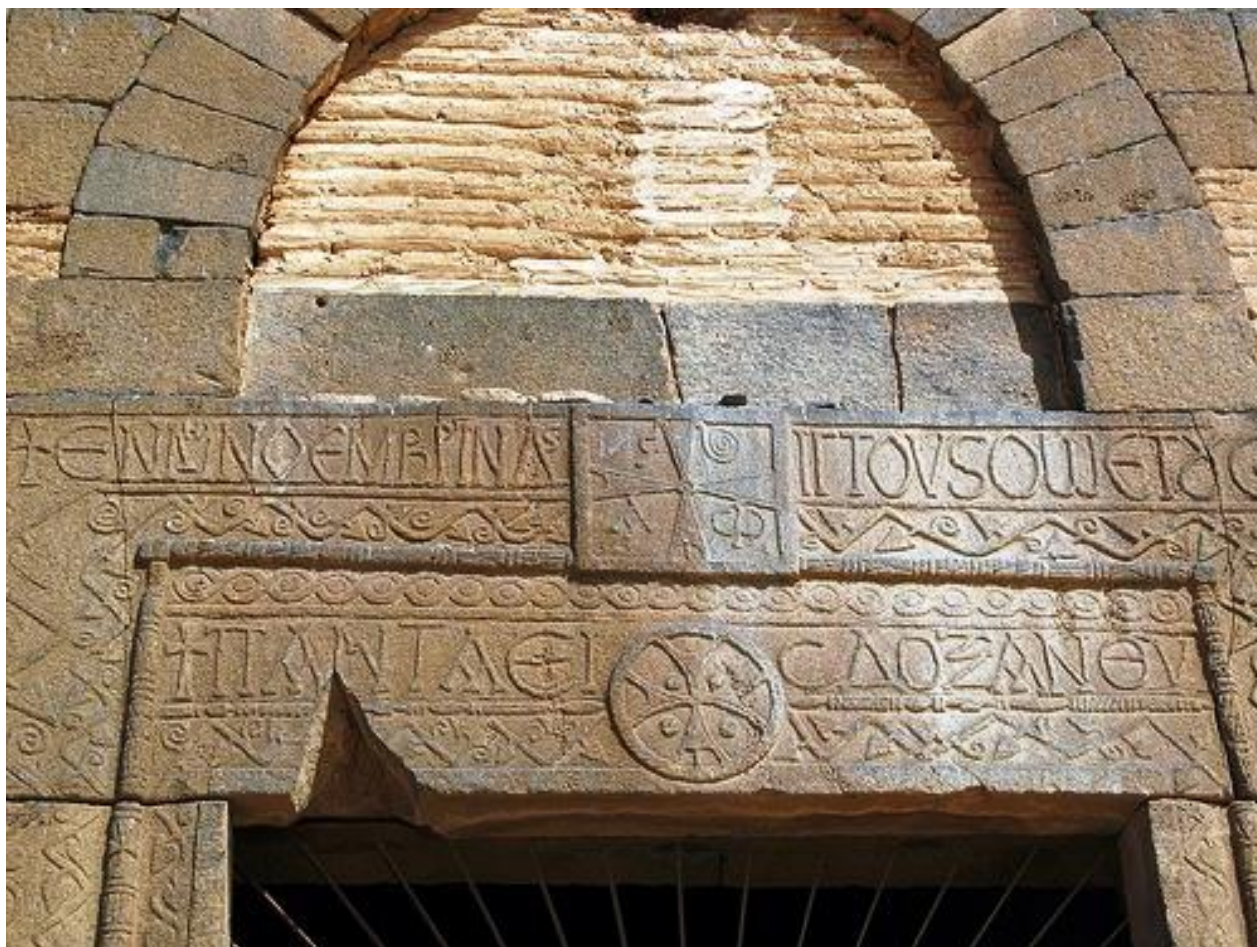
⁵⁰ Example: English ‘sea’, Italian ‘mare’, Turkish ‘deniz’.

⁵¹ Domagoj Nikolić, "O Vljajima i Vlasima" (*About Flavians and Slavians*).

conclusion is inescapable – 15 centuries ago the Romeians spoke as the Macedonians speak today, or at least large portion of their language and script was Macedonic.



Above and on the next page: **Scriptures on the 6th century basilica built in Syria by Justinian I the Great in AD 564**



The conclusion is inescapable – if the Macedonian language 15 centuries ago was same or similar with the modern Macedonian language that Macedonians speak today – there’s no reason not to believe that it was similar with the Macedonian language spoken in Ancient Macedonia some 10 or more centuries before that.





Why are these archaeological linguistic testimonies so important? Because the possession of a common language is in fact the basis of a nationality, just as the possession of a common government is the basis of a nation. The claims of a nationality must be decided on linguistic grounds, those of a nation on political grounds, while racial unity is determined by kinship in blood and physiological traits. Although, even if the invention of the nations and nationalities is argued to be the 18-19 centuries event, this and many other testimonies of the Macedonic script and language show that the basis of the distinguished Macedonian nationality was already forged in the time of Filip II and Alexander III the Great, and even before them. And who else can decipher ancient Macedonian script better than the Macedonians? This fact was confirmed by the recent decoding of the so-called “*Demotic*” script from the Rosetta Stone by two Macedonian scholars, Tom Boševski and Aristotel Tentov.⁵² The assumption of their Macedonic transcription was very simple and therefore utterly successful – it was based on the fact that the rulers of Egypt in those times were from the Ptolemaic dynasty, descendants of Ptolem I Sotir, one of the

⁵² “Tracing the Script and the Language of Ancient Macedonians” by Tome Boševski, Aristotel Tentov, 2005.

generals of Alexander the Great, i.e. they were ancient Macedonians. And, according to the perceptions of a part of the contemporary scholarship – the ancient Macedonians used to speak in a language different from the Hamitic *Danaan* settlers (or the so-called “*Ancient Greeex*”) with origins in Sub-Saharan Africa. It is more than obvious that the Macedonians had to know how to read and write into their own language, if they were to rule any of their Macedonic empires and kingdoms across the ancient world. This assumption becomes perfectly true if the “*Demotic*” is taken into consideration either in its universal use on the part of the literate people of those time, as it was used in Persia and Egypt ruled by Macedonian dynasties, for writing state documents, documents for legal and property issues, scientific texts, prose and poetry, etc.

It was concluded that a syllabic script of consonant-vowel type was used for the middle text of the Rosetta Stone. Symbols for 25 voiced consonants and 8 vowels were identified. The wiring with sound of the identified syllables, isolated consonants, vowels and ligatures it was achieved by using archaisms from the dialects of the contemporary Macedonian language. In the text, which was written from right to left, without space between the words and without separation of sentences in an infinite series, more then 160 words which have kept their meaning in different dialects of the contemporary Macedonian language were identified. A certain number of grammatical rules were also identified which are discerned in today Macedonian, such as the formation of superlative of the adjectives with the prefix /Naj-/, i.e. ‘*Nai-*’ (equivalent to the English suffix /-est/ or adjective /the most/), the plural of nouns by adding /i/ (equivalent to English /-s/), as well as the frequent use of the original and typically Macedonian preposition /na/.

The results of deciphering of the middle text of the Rosetta Stone points to the fact that there are many details and additional words which cannot be found in the other two texts. This conclusion proves the science awareness from the time of Thomas Young (1822) that the middle text was the original.

Суперлативи (Superlatives)					
1.			еМИ еШаН	Наше име	Our name
2.			еМИ еШаНъJaH	Најнаше име	Our most significant name
3.			иHeBeЖ	Долго живен	Long lived
4.			иHeBeЖъJaH	Најдолго живен	For ever living (Eucharistos)
5.			HeЖоБ	Божествен	Divine
6.			HeЖоБъJaH	Најбожествен	The most divine

Above: from the Boševski-Tentov appendix of the deciphered words and terms from the middle text of the Rosetta Stone (Note: the Ancient Macedonian was a strictly syllabic script with very few letter-symbols for single vocals, and was written and readen from right to left: ←)

In fact, the two Macedonian scholars weren't the first who understood that the middle text from the Rosetta Stone was common Macedonic language. This honour goes to the renowned

Egyptologist and linguist Jean-François Champollion (1790-1832), who correctly recognized and underlined the three scripts from the pharaonic decree on the Rosetta Stone as: Hieroglyphic, Old Macedonic Script and New Macedonic Script 'Koine'.

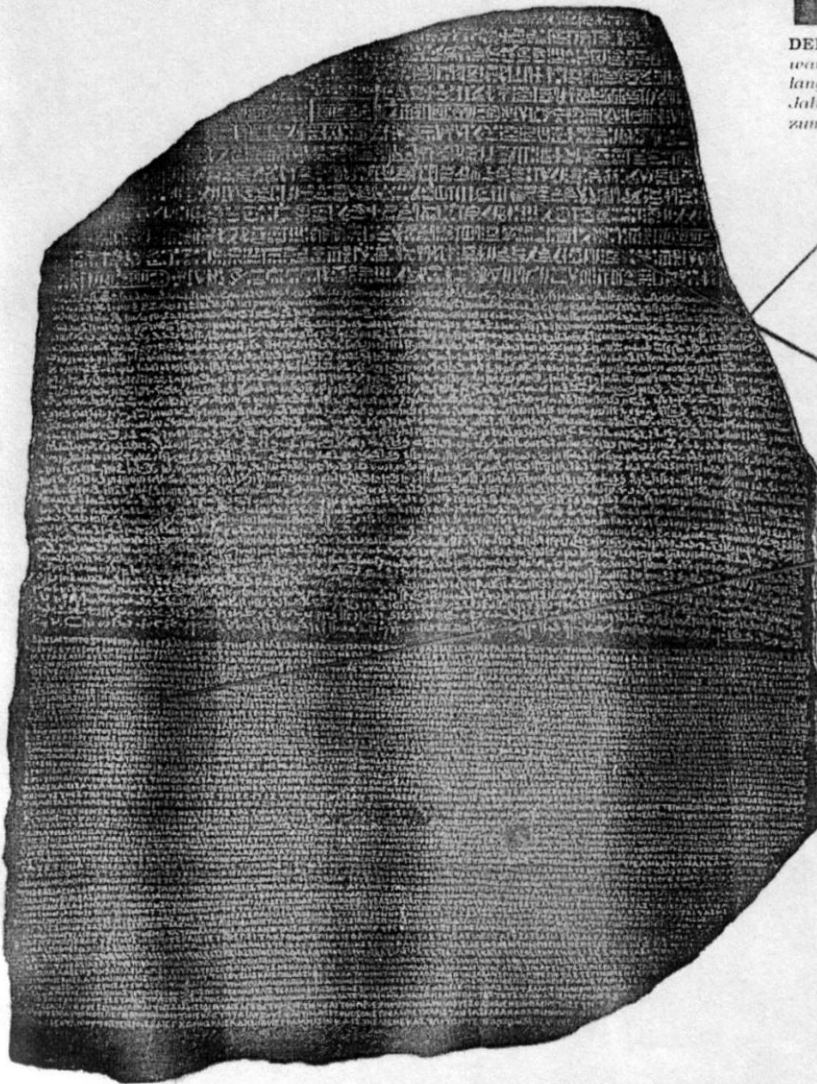
Next page: from the Champollion notes – **ALT MAKEDONISCH (Old Macedonic)** and **NEUE MAKEDONISCHE SCHRIFT KOINE (New Macedonic Script Koine)**. Translated from German: ***"The name Ptolomei, in the Macedonian text of the stone, also Ptolemaios, was the first word in the Hieroglyphics that was deciphered."***

EINE VERLORENE SPRACHE

Der Schlüssel zur Enträtselung der Hieroglyphen ist ein Stück schwarzen Basalts, das während Napoleons ägyptischer Kampagne im Jahre 1799 von französischen Soldaten, die in der Nähe von Rashid oder Rosette schanzten, gefunden wurde. Die Inschrift, die auf ihm enthalten ist - ein Loblied auf Ptolemäus V. aus dem Jahre 196 v. Chr. -, ist von geringer Bedeutung. Unschätzbar aber ist die Tatsache, daß der Text zusätzlich in zwei Sprachen eingemeißelt ist: in Makedonsch und in einer spätägyptischen Schrift, die demotisch genannt wird. Obwohl die Gelehrten die außerordentliche, geradezu sensationelle Wichtigkeit dieses Fundes sofort erkannten, dauerte es noch 23 Jahre, ehe der „Stein von Rosette“ sein Geheimnis durch die Entzifferung eines einzigen Wortes (gegenüber) preisgab.



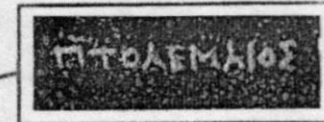
DER ENTZIFFERER, Jean François Champollion, war ein brillanter Linguist. Er arbeitete 14 Jahre lang an Hand einer Kopie der Inschrift aus dem Jahre 1808, ehe er den „Stein von Rosette“ selbst zum ersten Male sah.



Alt Makedonisch



Ägyptischen Hieroglyphen



Neue Makedonische Schrift Koine

Der Name Ptolemäus, der im makedonischen Text des Steins als Ptolemaios (unten) erscheint, war das erste Wort in Hieroglyphen, das entziffert wurde (oben). Frühere Versuche, seine acht Symbole zu interpretieren, wurden durch die traditionelle Ansicht zum Scheitern verurteilt, dass alle Hieroglyphen als Bilder für Wörter übersetzt werden könnten. Selbst dann noch, als der englische Wissenschaftler Thomas Young mehreren Symbolen Lautwerte zuerkannte, war Champollion überzeugt dass der Löwe das makedonische Wort für Krieg symbolisierte

But, as we know Napoleon lost the war, Rosetta Stone as war-trophy went to the British Museum, and the winners rewrote the history once again...

ARCHAEOLOGICAL, ETYMOLOGICAL, MYTHOLOGICAL, AND GENETIC EVIDENCE OF PELASGIC-MACEDONIAN RELATIONS

Archaeologists excavations have described Pelasgian material culture across the central Macedonia and its vicinity as Neolithic. The artifacts are distinguished by the Pelasgic "Polygonal masonry", of which there's a wide spread existence of remains in the ancient world, the equally wide diffusion of the Pelasgic population, and the remarkable correspondence of the lands it occupied or inhabited with those where these monuments most abound. Further indication of the Pelasgian origin of some of the monuments is found through the Pelasgian inscriptions, as for example the above mentioned funeral stele inscription from Lesbos, those found in the *Grotta Regulini-Galassi*, near Cerveteri in Italia, etc. Their capillary presence in the whole eastern Mediterranean region is unquestionable.

Much like all other aspects of the "Pelasgians", their ethnonym (Pelasgoi) for the conventional historiography and political linguistics is "*of extremely uncertain provenance and etymology*". On the whole we can partly appreciate Niebuhr's feelings when he wrote of the Pelasgi: "*The name of this people is irksome to the historian, hating as he does that spurious philology which raises pretensions to knowledge concerning races so completely buried in silence.*"

Michel Sakellariou collected 15 different etymologies proposed for it by philologists and linguists during the last 200 years, though he admits that "*most ... are fanciful*". Julius Pokorny derives the term *Pelasgoi* from *pelag-skoi ("flatland-inhabitants"), specifically "*Inhabitants of the Thessalian plain*". He details a previous derivation, which appears in English at least as early as William Gladstone's *Studies on Homer and the Homeric Age*. Ernest Klein argued that the ancient Koine word for "sea", *pelagos* and the Doric word *plagos*, "side" (which is flat) shared the same root, *plāk-, and that *pelag-skoi therefore meant "*the sea men*", where the sea is *flat*. This could be connected to the maritime marauders referred to as the "Sea People" in Egyptian records. However, subsequent studies showed that the connection between the two roots is "phonetically impossible", and the final sound etymological explanation is that *Pelasgi* originates from ancient Πελασγός (Pelasgós)+ -ian, presumably based on a Pre-"Greek" ethnonym.

Now, this Pre-"Greek" ethnonym can be reasonably explained only by Paleolinguistic through Macedonian syllabic etymology, where that particular syllable /Pe/ ('sing' in plain Macedonian) originates. Still largely present for myriad of words in modern Macedonian (*Poe/Pe-e* - 'sings', *Pesna* - 'song'⁵³, *Peač* - 'singer', *Pevliv* - 'singing' adjective, *Opean* - 'sang' from the verb *Opeva*, *Poema* - 'poem', *Poet* - 'poet', etc.). As borrowed item from Macedonian it is also largely present in Latin, in the following anglicized words:

A-cappella – specific group or solo singing without instrumental accompaniment;

Appeal – as explained by modern flap-doodle linguistics: early 14th century, originally "*to call*", from Anglo-French *Apeler* - 'to call upon,' Old French *Apeler* - 'make an appeal' (11th century, Modern French *Appeler*), from Latin *Appellare* - 'to address, appeal to, summon';

Chapell – a (Christian) place of prayer (i.e. singing) and worship;

⁵³ *Pesan* in Sanskrit: <http://sanskritdictionary.org/pesan>

Onomatopēia – imitation; the formation of a word from a sound associated with what is named (e.g., jingle, cuckoo);

Opus (see Macedonian *Opea*) – a separate music composition or set of compositions by a particular composer.

Orp(h)eus (i.e. *Orophei/Or-Pei*) – the son of *Oeagrus* and *Calliope*, 'the one who sings in the mountains' (see *Orography* - the science of mountains)⁵⁴ Ibycus, who flourished about the middle of the sixth century BCE, mentions him as "the renowned Orpheus". Sofokle speaks of him as related to the Muses and mentions the power of his song over rocks, trees, and wild beasts. Aristofan mentions Orpheus as the teacher of religious initiations and of abstinence from murder: "*For Orpheus taught us rites and to refrain from killing.*"

Peān – (singing) a hymn of praise or triumph.

Pæan – 'praised healer' (the 'one who is healing with singing') was the epithet of the medicine god Asklepius from the ancient town of Stybera in R. of Macedonia. This is the name originally given by the Paionians and worn also by the Asklepius father, *Apollon*, the Horned God.⁵⁵ In Homer and Hesiod *Paeon* is an individual god by himself. *Paia/n, *Paih/wn or *Paiw/n, that is, the 'healing with ritual singing', is according to Homer the designation of the physician of the Olympian gods, who heals, for example, the wounded Ares and Hades. Homer says of Egypt: "[T]here the earth, the giver of grain, bears greatest store of drugs, many that are healing when mixed, and many that are baneful; there every man is a physician, wise above human kind; for they are of the race of Paeon." (Homer, 'Odyssey', Book 4, line 219)

Below: **the monument of Aesklepius Pæan made of best Macedonian white marble from Prilep, in 2nd c. AD by local artisans in Stybera**

⁵⁴ <https://en.wikipedia.org/wiki/Orography>

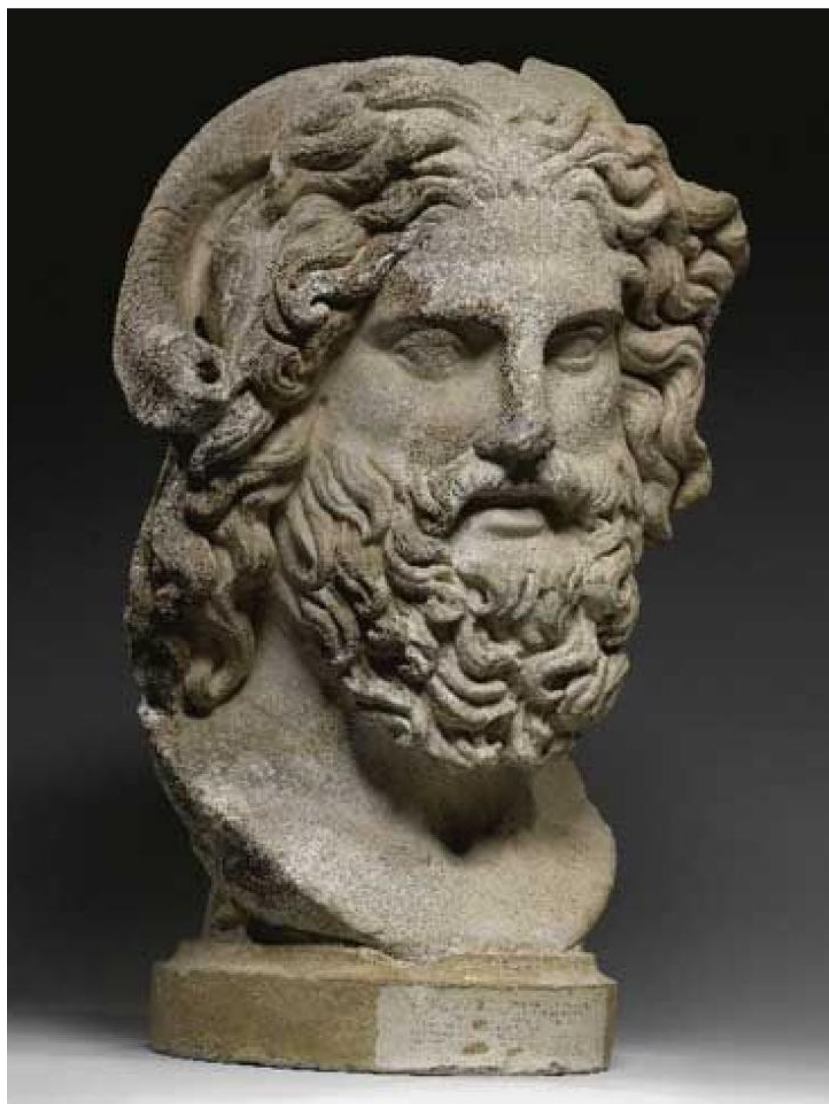
⁵⁵ <https://en.wikipedia.org/wiki/Paeon>



Pomp(e) – as explained by modern flap-doodle linguistics: c. 1300, from Old French *Pompe* - ‘pomp, magnificence’ (13th century) and directly from Latin *Pompa* - ‘procession, pomp,’ from “Greek” *Pompe* - ‘procession’;

Trumpe(t) – c.1300, from Old French *Trompe* - ‘long, tube-like musical wind instrument’ (12th century)

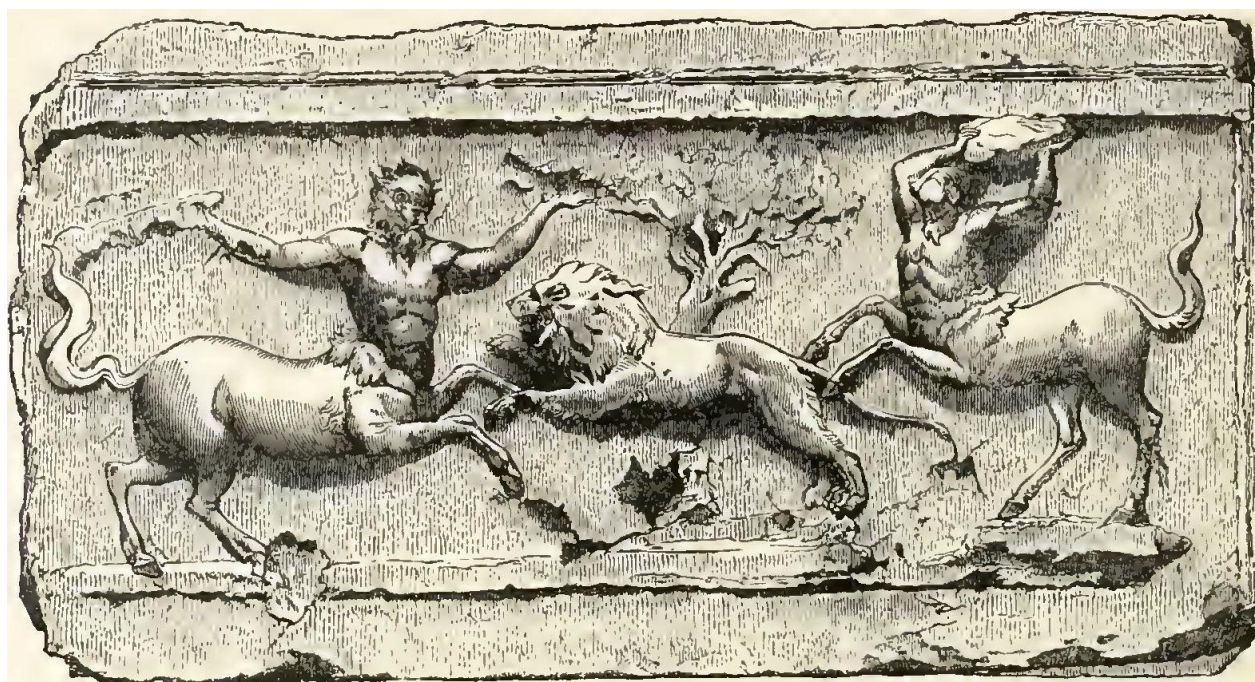
etc.



Above: **Pelagon, forefather demigod of the Pelagonians – the closest kin to Pelasgians, and founder of the recently rediscovered ancient city of Pelagonia in Upper Macedonia**

The second part of the word "-lasgi", "laskos", from Hittite “*Lu*” - ‘human’ (“*Lumeš*” - ‘men’ “*Lunatar*” - ‘manhood’), i.e. "lugye" in today Macedonian, means 'folks', people. Thus, etymologically the *Pelasgians* in plain Macedonian weren't some 'distinct ethnicity', but those most prominent individuals, the bravest elite and the most capable caste, champions of the community that were exalted and merited to be sang. And last but not the least – in Macedonic languages '*Pelasgian*' also flexes between '*Pelikan*' (i.e. Pelican) and '*Velikan*' (*the great* in

Macedonic languages), from the Macedonic verb “*Veliča*” – ‘to hymn, to lionize’.⁵⁶ It is a etymological explanation that perfectly fits the times for which it was meant, in the mythology known as the “Heroic Age”. Demarcated as one of the ‘Five Ages of Man’ by Hesiod and/or ‘Four Ages’ described by Ovid, when the heroes and titans from this period are superhuman, though not divine, and are celebrated in the poems of Homer. It was the heroes of this Age who fought at Thebes and Troy.



For the sake of the facts it must be once again repeated here, that this period does not comprise the Danaans (i.e. “*Greex*”), as they settled in the Peloponnesus some 80 years after the Trojan War.⁵⁷ As Erodot candidly admits: “ἤντινα δὲ γλῶσσαν ἴεσαν οἱ Πελασγοί, οὐκ ἔχω ἀτρεκέως εἰπεῖν... ἦσαν οἱ Πελασγοὶ βάρβαρον γλῶσσαν ἰέντες” – ‘What language however the Pelasgians used to speak I am not able with certainty to say... the Pelasgians used to speak a Barbarian language’. – The adjective “*Barbarian*” which is applied to Macedonians, definitely and irrevocably places them out of the “*Greek*” fantasy world. The nowadays modern “*Greex*” try in vain to assert that the Macedonians were called “*Barbarians*” because they were at a lower cultural level. But this is a secondary meaning and abusive misrepresentation of the word in question. The term “*Barbarian*” comes from a linguistic sphere, not the cultural one. “*Barbaroi*” (i.e. ‘*barbori*’ onomatopoeic of ‘*br-br*’, anglicized ‘*blabbering/babbling*’) has very clear meaning – “someone who speaks another, incomprehensible language”. Persians and Egyptians who were not at lower cultural level were called “*Barbarians*” too.

⁵⁶ “*Velik*”[adjective] - ‘big, great, humungous’; hence “*Veličestvo*” - ‘highness, grandest’, “*Velemajstor*” - ‘grandmaster’, “*Veligden*”(literary ‘*Great-day*’ in plain Macedonian) - ‘Easter’, and also as personal names “*Velko*”(maschuline) and/or “*Velika*”(feminine), etc.

⁵⁷ “*Danaus was said to have migrated from the Thebais in Upper Egypt to “Grease” (Erodot 2. 91). He became king of Argos, and so the Argives, and later all of them were called Danai.*” (George W. Mooney “Commentary on Apollonius: Argonautica”, Ed. Book 4, p.262).



Above: **Paionian (Upper Macedonia) bronze fibulas and 'solar cross', 6-5 century BCE**

But, let's turn back to Macedonia and Silyan the Stork. The name *Silyan* if met in a country other than Macedonia it'll be instantly dropped as foreign and unknown. It is predominantly and without any doubt Macedonian, alien to non-Macedonian communities and other ethnical groups. As Macedonian personal name, according to the data and analysis of Macedonian surnames from the 1961 census, there were a total of 1542 persons with this surname in Republic of Macedonia.⁵⁸ It does not have precisely established etymology, but it's undoubtedly plain Macedonic. Some scholars suggest a derivation from Macedonic *sila* – 'force, might', which finds its endorsement in other Macedonic words, like *Basileus/Vasileus* – i.e. 'almighty'.⁵⁹ Others suggest the derivation from lat. '*Silvanus*' – the supposed Roman forest-god, but the Latin etymology of "*silva*" – 'a wood', as always, offers no plausible explanation. The last and most credible syllabic explanation was proposed by academic Tom Boshevski and prof. Aristotel Tentov in 2010. Their decodification by syllables "*Si-Le-Yan*" – 'all (of) the youngsters' has the most plausible and logic sense.



Macedonian scholar Ilija Čašule at his recent lecture at the Philology faculty of SS Cyril & Methodius university in Skopje, Macedonia, implied the Brygo/Phrygian substratum etymology of the name '*Silyan*', thus he connected and explained the Macedonian name '*Silyan*' through

⁵⁸ Statistical Institute of the Republic of Macedonia.

⁵⁹ "Sva,vsya" [archaic] – 'all, everything', and "Sila" – power, might. See also "Vasiona" – 'cosmos, space', derived from "Sva,vsya" – 'all, everything', and "sia" – 'shines' (see "Sialitsa" – 'light bubble'; "Vasdan" – 'all day, all the time', from "Sva,vsya" – 'all, everything' and "dan" – 'day' in plain Macedonian..

Phrygian '**Silenos**' – the famous mythical companion of Dionis (lat. *Dionysus*). Čašule elaborates: “Phrygian '**Silenos**', is the famous mythical companion of Dionis, father of Satyrs', borrowed into Latin as '*Silenus*' - an attendant and tutor of *Bachus*.” Lagercrantz (in Boisacq 1968: 865) saw it as borrowing from Thraco-Phrygian, and Chantraine (1974: 1003) considers the name of 'unknown origin' and notes Frisk's Thracian hypothesis for the origin of this word. He also notes the anthroponyms '**Silenos**' and '**Silenion**'. The lack of a known etymology is a clear indication that this name together with the deity (*Dionis*) was most probably borrowed from Brygian/Phrygian or (less likely) from Thracian.⁶⁰

⁶⁰ Ilija Čašule, “Who is Silyan the Stork and are we the Macedonians his descendants?”, lecture held on 01.02.2012 at the Philological faculty “*Blaže Koneski*” of the SS “Cyril and Methodius” university, Macedonia.



Left: ancient coin showing naked Silen surrounded with Dionisiac attributes – ivy plant, wine krater, grapes and thyrsus

Below: ancient coin with Silen on a donkey



The Phrygian *Silen* (lat. *Silenus*) is characterized as the forefather of the Satyrs, in fact he is an Asia Minor satyr and the constant companion and possibly foster-father of the originally Macedonic deity Dionis (lat. *Dionysus*)⁶¹, the youthful and beautiful god of wine. He is a jovial old man, hairy with a big belly and is both a drunkard and a prophet. He rides a donkey, has a large wine skin slung over his shoulder, and the ears and tail of a donkey. In fact, *Silen* (lat. *Silenus*) came from Macedonic region of Phrygia, and may have been Dionis' actual father, or the father of Apollo, before the Dionis' inclusion into the Olympian pantheon as "son of Zeus". In 326 BCE, by the river Hiphes, Alexander III of Macedon dedicated one temple to these ancient Pelasgian deities, the *Cabirs*⁶² who were especially respected in Macedonia, Samothrace and Lemnos.

Yet, the most important characteristic of this highly significant and prominent deity which could underlie semantically the origin of his name is that he was a "waterman". He is believed originally to have been 'a water spirit' associated with sacred springs. *Silen* (lat. *Silenus*) was an incarnation of fluid, a water-man who might change at any time again into fluid from which he sprang [...] This aged woodland semi-god, one of the '*Sileni*' has been abundantly identified with water. But the Phrygians did more than this, they frequently identified '*Sileni*' with the watery element.

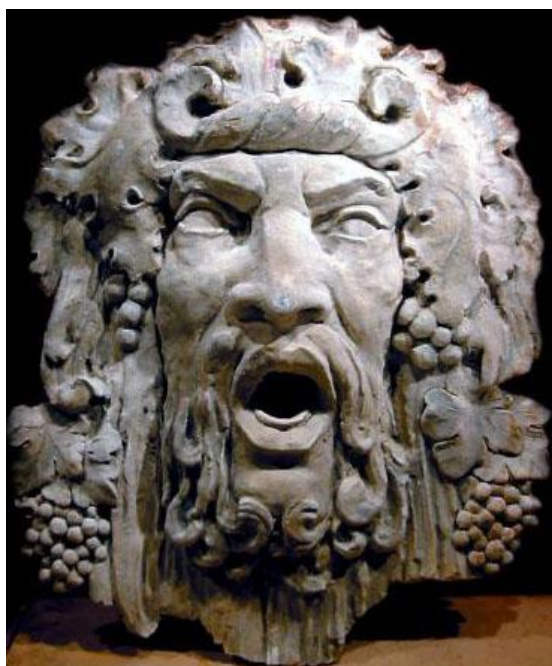
Silen (lat. *Silenus*) is a wise, dignified and learned prophet, although usually found in some advanced state of intoxication. He was entrusted with the education of Dionis, and travels the world with him, as his constant companion. As Zemele (lat. *Semele*), Dionis' Phrygian mother, is an Earth goddess (mkd. '*Zemlya*' - earth), this would make Dionys' the child of Earth and Water. The usual art-type of a river is the bull, oftentimes a man-headed bull. The bull serves in many mythologies along with the cow to represent any sort of river and water in general.⁶³

⁶¹ According to Ljubomir Domazetović the land of origin of Dionis is to be found in the triangle (*Tripole*) between, St. Nikole, Katlanovo and Kriva Palanka ('Curved Phalanx') in Upper Macedonia.

⁶² Cabir, caber – usually wooden-made totem poles of Pagan/Pelasgian deities.

⁶³ Louis Dyer "Studies of the Gods at Certain Sanctuaries Recently Excavated." New York, 1891. MacMilan & Co.

The Dionys' cult also fits perfectly with the attributes of the Bull Zodiacal Era, which was leading mythological cult in Egypt, Asia Minor, Babylon, Macedonian peninsula and whole Mediterranean. The Sacred Bull of the archaic times – **Apis**, reflected in Dionis, Tesei (lat. *Theseus*) and the Minotaur (if not one and the same personification of Dionis!) , ramified through the oral tradition and mythology, which existed and were venerated contemporaneously throughout the whole ancient world. Dionys was also the mythological vision and incarnation of the Sacred Bull Apis (lat. *Osiris Apis* or *Serapis*)⁶⁴, and this deity was usually represented with the bull horns on his forehead. Dionis had a retinue of followers called the *Diasi*. These were a wild and ecstatic group, in keeping with the god's chief attribute, the release of inhibitions. The most significant of these were the *Maenads*, his female followers. These were dangerous creatures, a prototype of the later *witches*, said to sometimes hunt down animals or men and tear them to pieces in their frenzy.



Left: **Dionis with the bull horns on his front**

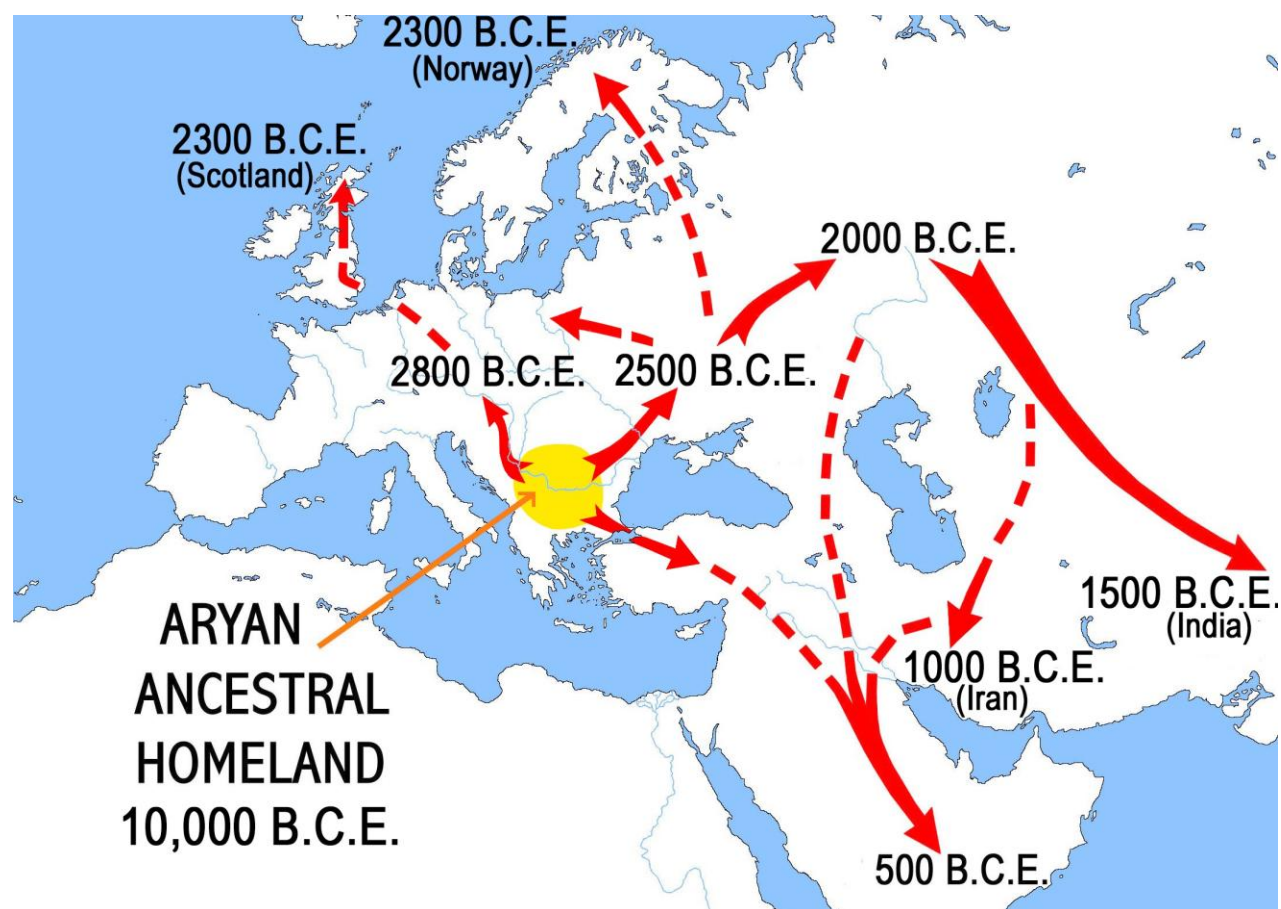
E. Petrova notes that: "*The central Balkan region, especially its south-western section, is the territory of an Early Bronze Age (i.e. Pelasgian) population from which the Proto-Brygian ethnic community later developed [...] This Proto-Brygian ethnic population who are mentioned in the works of the ancient period, later spread over the major part of southern and south-eastern Albania, north-western Greece, Belagonia and Lower Macedonia.*"⁶⁵ From here they moved further across the Helespont and migrated to Asia Minor and further east. That explains their periodic campaigns toward far east (Dionis, Irakle, Alexander...) and also an ancient etymology based on mere similarity of sounds linked *pelasgos* to *pelicans* and *pelargos* ("stork"), and

⁶⁴ The Bull was also a solar symbol, emblem of the Sun God, carrying the sun between its horns.

⁶⁵ Eleonora Petrova, "*The Bryges in Central Balkans 2nd-1st millennium BCE*", Museum of Macedonia.

postulates that the Pelasgians were migrants like storks, who have for homeland the Macedonian mainland.

Barb-Aryan autochthonous nature of Macedonians is undoubtedly confirmed by genetic researches too. Geneticists studying human DNA noted that Y-Chromosome markers haplogroup named R1a1 (HG3 according to the Rosser nomenclature of 2000) is most frequent among Macedonic peoples in Europe and Indo-Arians in India, respectively 47% in the former and 30% for the latter. A rough calculation according to published statistics show that 61 million men in Europe, which are Macedonian speakers (of the so-called "*Slavic languages*"), have this genetic marker, and in the Indian subcontinent their number is almost 4 times higher - 240 million. One might argue and claim that this genetic and linguistic Aryans have possibly appeared with the subsequent arrival of Vedic Aryans in Central India, Southeast Europe and the Macedonian peninsula. But, in that case such a later migration from Southeast Asia would've inevitably pick-up the Finno-Ugric marker of haplogroup N3 (HG16 according to the Rosser nomenclature of 2000), which is widespread in Russia and Ukraine between the Black Sea and the Baltic (Rosser research from 2000), and would inevitably have being brought to the Macedonian peninsula too.



Above: The Aryan ancestral homeland in Macedonian Peninsula, 12,000 years ago, and the main routes of propagation of the Aryan R1a1 gene mutation through space and time, as determined by the DNA genealogy researches

But that's not the case. The haplogroup N3 is not found anywhere south of the Carpathian Mountains, nor in Central Europe or the Macedonian peninsula. Instead it was found more than 20,000 years-old Paleolithic genetic marker of the haplogroup Hg I. Highest frequency of this ancient gene was discovered and confirmed precisely on the Macedonian peninsula, and it's the remnant of the Macedonian population that developed here after the Last Glacial Maximum (Marjanović et al. 2005, Peričić et al. 2005). This gene irrefutably proves that the Macedonian nation, as a carrier of haplogroup R1a1 marker, has been present on the Macedonian peninsula long before the Finno-Ugrian appeared in northeastern Europe, Russia and Ukraine about 10,000 years ago.

Another firm approval of the above said came from the numerous DNA-genealogy researches conducted by the most renowned geneticists as Peričić (2005), F. Cruciani (2007), A. A. Klyosov (2008), and others. Even if these and other researchers still use relatively different or similar terminology in describing the oldest ancestors of European population (i.e. *Pelasgians*, *Aryans*, *Proto-Indo-Europeans*, *Old Europe*, etc.), their land of origin is always the same – Macedonian peninsula (i.e. *Balkans*), or more precisely – the strictest region of Macedonia.⁶⁶ As their accurate genealogic studies demonstrate, members of the Aryan genus who lived there 12,000 years ago, from Macedonian peninsula, after two hundred and something generations erupted in the Eastern (and Western) European plains, where 4,500 years ago they appeared as *Aryans*, ancestors of the modern Russians, Belorussians, Ukrainians, and brought the same Aryan genus as far as India⁶⁷ – the same destination of Dionis, Irakles and Alexander III of Macedon, who apparently from Macedonia went there to visit their relatives. For the sake of argument, it is important to note here that these were the first migrations of emerging agricultural population (or misleadingly so-called "*Indo-Europeans*") in Europe.

Most recently, the eminent Russian archaeologist L. S. Klein (2007, 2010)⁶⁸ has published two major studies on so-called "*Indo-European*" ancient migrations. He devotes an entire chapter (Klein 2007: 108-120) specifically to the migrations of the Bryges/Phrygians from the Balkans. On the basis of archaeological evidence, historical sources, some linguistic aspects, and mythical and religious comparisons he traces their movement from Macedonia and its north via Asia Minor, Central Asia, toward North-Western Pakistan, thus underlining the traced routes of Aryan migration to India once more. He argues for an early contact between Phrygian and Sanskrit. He notes that the Indian scholars (Kosambi, 1968: 89-90) have long ago undoubtedly linked '*Bhrigu*', the carrier of fire and the son of the Indian god Varuna, with the Phrygians. In light of the new evidence, Klein concludes that these claims should be taken very seriously.

⁶⁶ See "*Old Europe*", Gimbutas.

⁶⁷ For the sake of argument, it is important to note here that these were the first migrations of emerging agricultural population (or misleadingly called "*Indo-Europeans*") in Europe. The term "*Indo-European*", as pure linguistic category, has nothing to do with the peoples from this remote past of human history. The *Aryans* were yet to arrive in India, from where they allegedly developed the so-called "*Indo-European*" languages, but much, much later, in the 2nd millennium B.C.E.

⁶⁸ Lev Klein, "*Drevnie migracii i proishozhdenie indoevropskikh narodov*".

To resume: The mythical Stork-people, i.e. Pelasgians, which trespassed countless millennia through the Macedonian/Barb-Aryan genus, and the Macedonian folktale of 'Silyan the Stork', which is found to be the oral tradition testimony that recounts the story of the Macedonian ethnicity most basic substratum and the myriad of Macedonic subgroups or differently interpreted but related groups. As recorded by the older and more recent historiography: *Pelasgians*, *Brygians/Phrygians*, *Barb-Aryans*, *Macedonians*, *Etruscans*, *Paionians*, *Veneti*, etc. Their unbroken continuity is painstakingly traced and 'rediscovered' by the modern DNK-genealogy, comparative linguistics, and worldwide historical revision. The modern methodologies of different scientific disciplines finally are cleaning the messy confusion created by the bogus terms like "Slavic", "Hellenistic", or unbelievable "Indo-European" (comparable to "Afro-Siberian", which is unexplainably avoided!) - a linguistic term that become an interdisciplinary mixture comprising very wide variety of criteria meant to account for historic divisions of related people and their historical continuity. It strangely includes even those people who've never been, nor they ever had any connection with India, like the so-called "Celts" or "Celtiberians".⁶⁹ Not so long ago western literature calculated that the academic sources proposed in total some 14 different homelands of the "Indo-Europeans" and "Proto-Indo-Europeans". V.A. Safronov mentions even 25 of them in the fundamental book "Indo-European homeland" – seven in Asia and 18 in Europe. They have a point: "Although the origin of the Indo-European languages is studied far more intensively than the other languages, it is still a heaviest and most persistent problem of historical linguistics... Nevertheless, even if the history of this question lasts over 100 years, experts have not been able yet to determine the time and place of the Indo-European origin..." Nothing strange for a concept that was invented with only one precise purpose – to erase the traces of Barb-Aryan ancestral homeland in the Macedonian peninsula.

⁶⁹ So-called "Celts" (i.e. *Gaul*), whoever might they've been, certainly never collectively called themselves "Celts", and they never had any collective name for themselves whatsoever. It's just another invention of the misleading 19th-century imposed terminology, together with the similar bogus terms as: "Byzantine", "Slavic", "Hellenic", "Indo-European", etc.

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